EPISCOPACIE
BY
Divine Right.

ASSERTED,
BY
JOS. HALL, B. of *Exon.*



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TO THE KINGS Most Excellent Majestie,

our most Gracious Soveraigne Lord,

CHARLES,

By the Grace of GOD, of Great *Britaine*, *France*, and *Ireland*, King, *Defender of the Faith*, &c.

May it please your Majestie.

WHen, about a year agoe, I presumed to tender to your Royall hands some few short Propositions concerning Church-Government, I little thought, that either the publike, or my own Diœcesan Occasions would have called on me for so large and speedy a pursuance

of

of them, as now I am invited unto. Episcopacie since that time hath suffered in the north, even to the height of patience; and I have met with some affronts within my owne Iurisdiction: All evils (especially those of Schisme) are (as the plague) very infecting, and doe much mischiefe, both in their act, and the spreading; It was therefore time for me to bend my best indeavours both to the remedy of what had happened in mine owne Diœcesse, and prevention of what future mischiefe might ensue. And long I sate downe, and waited for the undertaking of some abler pen; but seeing such a silence in so needfull a subject, as one that might not be too long wanting either to the vindication of the common cause, or the safety of my owne charge, I have thus boldly rushed forth into the Presse.

I cannot be so weakly inconsiderate, as to think that I could put my finger into this fire, and not be scorched, I doe well know, never any man toucht upon this quarrell, who was not branded with the deepest censure; Yet I do willingly sacrifice my self herein to God and his Truth.

I confesse my heart burnes within mee to see a righteous cause thus martyred through unjust prejudice, and to see some honest and well-minded Christians misled into a palpable error under the pretence

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1661a
Hall, J.

of zeale and piety, by the meere names of two or three late Authors, not more learned and godly, than (in this point) grosely mistaken.

If your Majesties great Cares of State could part with so much leisure as to peruse this short, but faithfull relation of the first ground, and originall of this unhappie division in the Church, it might please your Majestie to be informed, that when Petrus Balma, *the last Bishop of* Geneva *was by his mutining Citizens frighted, and driven out of his place, and that Church was now left headlesse:* Farell, *and* Viret, *two zealous Preachers there, devised, and set up a new platforme of Church-Government never before heard of in the Christian World; Themselves would supply the Bishop; and certaine Burgesses of the City should supply his assistant Clergie; aud both these together would make up the body of an Eccleasiasticall Senate or Consistorie. This strange bird thus hatched by* Farell, *and* Viret, *was afterwards brooded by two more famous successours; and all this within the compasse of our present age. Now, had this forme (being at first devised only out of need for a present shift) contained it selfe within the compasse of the bankes of the Lemane lake, it might have beene there retained, with either the connivence, or pitie of the rest of the Christian world: but now finding*

it

it selfe to grow in some places, through the fame of the abettors, into request, and good successe; it hath taken the boldnesse to put it selfe forth to the notice and approbation of some neighbour Churches; and some there are (which I blesse my selfe to see) that have taken such liking to it, that they have affected a voluntary conformity thereunto: and being weary of that old form of Administration, which hath (without contradiction) continued in the whole Christian Church from the times of the blessed Apostles of Christ inclusively untill this present age, are not onely eager (out of their credulity) to erect this new frame, but dare venditate it to the world, after fifteene hundred yeares deep silence, for the very Ordinance, and Kingdome of Christ; whereas, if any living man can shew any one lay Presbyter, that ever was in the Christian World, till Farell and Viret first created him, let me forfeit my reputation to shame, and my life to justice. This is the true ground of this wofull quarrell; wherein I cannot but heartily pitie the misguidance of many well-meaning soules, of your Majesties subjects, which are impetuously carried away in the throng, by the meere sway of names, and tyrannie of an ignorant zeale; not being so much as suffered to know where they are, or on what ground they goe: the fervent desire of whose reclamation, as of the

settlement

settlement of others, whom the ill condition of the time might cause to stagger, hath put my pen upon this envious, but necessarie taske; whereto also my zeale was the more stirred, by an information, which I received from the late meeting at Edinburgh; *In the eight Session whereof it is reported, that one* M. G. Grahame *Bishop of* Orkney *had openly, before the whole body of the Assembly, renounced his Episcopall Function, and craved pardon for having accepted it, as if thereby he had committed some hainous offence; this uncouth act of his was more than enough to inflame any dutifull son of the Church, and to occasion this my ensuing (most just) expostulation. Only I had need to crave pardon of your Majestie for the boldnesse of this interpellation, that I have dared to move your Majestie to descend so low, as to take view of this (on my part, so confidently undertaken) duell; Although, if the Combatants be single, yet the Cause is so common, as that the whole Church of God claimes her interest in it; But your Majesties long-knowne goodnesse incourages me to this presumption; And withall, I could not but have some due regard to that right, and propriety, which your Majestie may justly challenge in all the labours of this kinde, from whose pen soever, as being under God appointed the great Patron of all divine truths, the great Guardian*

and Protector of theſe parts of his Church upon earth, whoſe true, ancient, and Apoſtolicall government is here queſtioned, and whoſe deſerved devotions, and faithfull prayers ſhal be continually powred out to the God of heaven, for your Majeſties long and happy preſervation, amongſt which ſhall be duly paid the daily tribute of

Your Majeſties moſt humble,

Loyall, and zealouſly devoted

Subject, and Servant,

Ioſ. Exon.

The Contents.

The First Part.

§ Page.

1 AN expostulatorie entrance into the question. 1
2 The difference of the condition of forraigne Churches and Divines from those of our Northerne neighbours. 6
3 The judgement of the German Reformers concerning the retention of Episcopacie. 10
4 The attestation of forraign Divines to our Episcopacie. 14
5 The particularity of the difference of our freedome, and the benefit of a Monarchicall reformation. 17
6 The project and drift of the treatise following. 27
7 The first ground or Postulate, That government whose foundation is laid by Christ, and whose fabricke is raised by the Apostles, is of divine institution. 28
8 The second ground, The practice and recommendation of the Apostles is sufficient warrant for an Apostolicall Institution 30
9 The third ground, That the formes ordained for the Churches Administration by the Apostles, were for universal and perpetuall use. 32
10 The fourth ground, That the universall practice of the Church immediately succeeding the Apostolike times, is

The Contents.

§ Pag.

a ſure Commentary upon the practice of the Apoſtles, and our beſt direction. 35

11 *The two famous rules of* Tertullian *and S.* Auguſtine *to this purpoſe, aſſerted.* 39

12 *The fifth ground; That the Primitive Saints and Fathers neither would, nor durſt ſet up another forme of government different from that they received of the Apoſtles.* 50

13 *The ſixth ground; That if the next ſucceſſors would have innovated the forme of government, yet they could not in ſo ſhort ſpace have diffuſed it, through the whole Chriſtian world.* 56

14 *The ſeventh ground; That the ancienteſt Hiſtories of the Church, and writings of the firſt Fathers are rather to be believed in the report of the Primitive ſtate of the Church, than the lateſt Authors.* 59

15 *The eight ground; That thoſe whom the ancient Church of God, and all the holy Fathers of the Church ſince, have condemned for Hereticks, are no fit guids for us to follow in that their judgement of the government for which they were ſo condemned.* 64

16 *The ninth ground; That the acceſſion of honourable Titles and Compatible priviledges makes no difference in the ſubſtance of a lawfull and holy calling,* 66

17 *The tenth ground; That thoſe Scriptures whereon a new and different forme of government is raiſed, had need to be more evident, and unqueſtionable, than thoſe which are alledged for the former that is rejected.* 69

18 *The eleventh ground; That if Chriſt had left this pretended order of government, it would have ere this time been agreed upon what that forme is, and how to be managed.* 71

19 *The*

The Contens.

§ Pag.

19 *The twelfth ground; That if this which is challenged be the Kingdome of Christ; then those Churches which want any essentiall part of it are mainly defective; and that there is scarce any at all entire.* 72

20 *The thirteenth ground; That true Christian policie requires not any thing absurd, or impossible to be done.* 74

21 *The fourteenth ground; That new pretences of truths never before heard of, especially in maine points, carry just cause of suspicion.* 76

22 *The fifteenth ground; That to depart from the judgement and practice of the universall Church of Christ ever since the Apostles times, and to betake our selves to a new invention, cannot but be (beside the danger) extremely scandalous.* 78

The Second Part.

1 THe Termes and state of the Question setled and agreed upon. 1

2 Church government begun by our Saviour in a manifest imparity. 11

3 The execution of this Apostolicall power after our Saviours ascent into Heaven. 16

4 The derivation of this power and majoritie from the Apostles to the succeeding Bishops. 19

5 The cleare testimonies of Scripture for this majoitie, especially those out of the Epistles to Timothy and Titus, urged. 26

6 Some elusions of these Scriptures met with, and answered. 35

The Contents.

§ Pag.

7 *The teſtimonie of S.* John *in his Revelation preſſed.* 41
8 *The eſtate and order of Epiſcopacie deduced from the Apoſtles to the Primitive Biſhops.* 49
9 *The teſtimony and aſſent of* Bucer, *and ſome famous French Divines.* 54
10 *The ſuperiority and juriſdiction of Biſhops proved by the teſtimonie of the firſt Fathers, and Apoſtolicall men: and firſt of* Clemens, *the partner of the Apoſtles.* 59
11 *The pregnant and full teſtimonies of the holy Saint and Martyr,* Ignatius, *urged.* 65
12 *The teſtimonie of the ancient Canons, called the Apoſtles.* 79
13 *The ſtate and hiſtorie of the next age.* 84
14 *Proofes of the confeſſed ſuperiority of Biſhops from ſeverall forceable arguments out of antiquitie.* 88
15 *Power of Ordination only in Biſhops.* 90
16 *Power of juriſdiction appropriated to Biſhops from the firſt.* 95
17 *Exceptions againſt our Epiſcopacie anſwered, and particularly, of the diſſimilitude of our Biſhops to the Primitive in their Pompe and perpetuity.* 99
18 *The practice of the whole Chriſtian Church in all times and places, is for this government by Biſhops.* 110
19 *Of the ſuppreſſion of contrary Records; and of the ſole oppoſition of the heretick* Ærius. 117
20 *The vindication of thoſe Fathers which are pretended to ſecond* Ærius *his opinion.* 120
21 *The practice of the* Waldenſes *and* Albigenſes *in allowance of Epiſcopall government.* 125
22 *The government by Biſhops both univerſall and unalterable.* 129

The

The Contents.

The Third Part.

§ Page.

1 THe appellation of Lay-Elders, and the ſtate of the Queſtion concerning them. 1

2 No Lay-Elder ever mentioned, or heard of in the times of the Goſpell in all the world till this preſent age; the texts of Scripture particularized in pretence of the contrary. 7

3 Lay-elderſhip a meere ſtranger to all antiquitie, which acknowledgeth no Presbyters, but Divines. 15

4 S. Ambroſe's teſtimonie, urged commonly for Lay-Elders, anſwered. 19

5 The utter diſagreement and irreſolution of the pretenders to the new Diſcipline concerning the particular ſtate of their deſired government. 24

6 The imperfections and defects which muſt needs be yeelded to follow upon the diſcipline pretended, and the neceſſary inconveniences that muſt attend it, in a kingdome otherwiſe ſetled. 30

7 The knowne newneſſe of this invention, and the quality of the late authors of it. 36

8 A recapitulation of the ſeverall heads; and a vehement exhortation to all Readers; and firſt to our Northerne brethren. 42

9 An exhortatorie concluſion to our brethren at home. 53

1661a
Hall, J.

EPISCOPACIE BY DIVINE RIGHT.

§. 1.

An expostulatorie entrance into the Question.

GOod God! what is this, that I have lived to heare? That a Bishop in a Christian Assembly, should renounce his Episcopall function, and crie mercy for his now-abandoned calling? Brother that was, (who ever you be) I must have leave a while to contest seriously with you; the act was yours; the concernment the whole Churches: You could not think so foule a deed could escape unquestioned: The world never heard of such a Penance; you cannot blame us if we receive it both with wonder and expo-

ſtulation; and tell you, it had beene much better to have been unborn, than to live to give ſo hainous a ſcandal to Gods Church, and ſo deep a wound to his holy truth, and Ordinance. If *Tweed* that runs betweene us, were an Ocean, it could not either drown, or waſh off, our intereſt, or your offence: however you may be applauded for the time, by ſome ignorant, and partiall abettors, wiſer poſteritie ſhall bluſh for you, and cenſure you too juſtly for ſome kind of Apoſtaſie: Sure I am, you have done that to your ſelfe, which if your Presbytery had done to you, would have been, in the Conſtruction of the great Councell of *Chalcedon*, no other than ſacriledge. For me, I am now breathing towards the end of my race; the goale is already in mine eye; young men may ſpeake out of ambitious hopes, or paſsionate tranſportations; I that am now ſetting foot over the threſhold of the houſe of my age, what aime can I have, but of the iſſue of my laſt account, whereto I am ready to be ſummoned before the Judge of quick and dead: Neither can you look (as is likely) to be long after me: ſetting therefore that awfull Tribunall, to which we ſhall ſhortly be preſented, before

Concil. Chalced. of 150 Biſh. Can. 29. ἐπίσκοπον εἰς πρεσβυτέρου βαδιὸν φέρειν ἐξουσία ἐστι.

before our eyes; let us reaſon the caſe in a modeſt earneſtneſſe. I ſhould be aſhamed to find leſſe zeal in my ſelf for holy Epiſcopacy, than you think you have ſhow'd in diſclaiming it. Say therefore, I beſeech you, before God and his elect Angels, ſay what it is, (beſides perhaps the feare of plundering a faire temporall eſtate by the furious multitude;) ſay what it can be, that induced you to this ſinfull, to this ſcandalous repentance; ſhew me true grounds, and take me with you. How wearie ſhould I be of this Rochet, if you can ſhew me, that Epiſcopacie is of any leſſe than divine Inſtitution. The eminence of that calling, which you have given up, as too good for you, will not allow you (though perhaps you might) to plead ignorance. Win him by your powerfull arguments, who is ſo far from being wedded to the love of this miſconceived pomp, that he envies the ſweet peace of his inferiours; Let me tell you, it is your perſon, that aggravates your crime; For a ſheep to ſtray, it is no wonder; but for a Shepheard, yea a guide and director of Shepheards, (ſuch God and the Church had made you) not to wander himſelfe only, but to lead away his flock from the green paſtures,

and comfortable waters of divine Truth, to the drie and barren deſarts of humane inventions, it cannot be but as ſhamefull as it is dangerous; both in an high degree. That ſome poore ſeduced ſoules of your ignorant vulgar ſhould condemne that calling, which they were never ſuffered to looke at, but with prejudicate eyes; or, that ſome of your higher-ſpirited Clergie, out of an Ambition of this dignity, and anger of the repulſe, ſhould ſnarle at this denied honour; or, that ſome of your great ones, who, perhaps, do no leſſe love the lands, than they envie, and hate the preheminence of Biſhops, ſhould crie downe that ſacred function, could be no other than might in times ſo conditioned be expected, and by fore-expectation made the more tolerable: But for a man held, once, worthy to be graced with the chair of *Epiſcopacie*, to ſpurne downe that once honourable ſeat, and to make his very Profeſsion, a ſin, is ſo ſhamefull an indignity, as the judicious of the ſucceeding ages, will ſhake their heads at, and not mention, without juſt indignation. If you were guilty, to your ſelfe, of any noted perſonall exorbitances, or of any inſolencies, or offenſive miſcariages in your ill-placed

placed government (ſuch perhaps, as have inraged your angry vulgar) theſe had beene juſt matter of your humble penitence, and worthy of your moſt ſubmiſſe deprecation: but to repent you of a moſt lawfull, honourable, holy, divine vocation, and thereby to caſt mire in the faces of the bleſſed Apoſtles, who received it from their God, and Saviour, and by the guidance of his Spirit ordained it, is ſuch an act, as can ſcarce be expiated with floods of overlateſt teares. Come then, I beſeech you, and let us in the feare of God reaſon ſadly together, not in a vaine affectation of victorie, like ſome young Sophiſters, but as ſober Divines, in a fervent purſuit of that Truth, which God and his purer Church have left, and conſigned to us. That God, who is the Father of lights, and the God of truth and peace, inlighten the eyes of his poor ſeduced people, that they may ſee and acknowledge his Truth; not ſuffering themſelvs to be blinded with unjuſt prejudices, and falſe ſuggeſtions; and that they may know thoſe things which belong to their peace.

§. 2.

The difference of the condition of forraign Churches and Divines, from thoſe of our Northern neighbours.

BUt firſt, ere we enter theſe liſts, let me adviſe you, and your, now-Maiſter, the faction; not to deceive your ſelves vainly with the hope of hiding your heads, under the skirt of the authority of thoſe Divines and Churches abroad, which retain that form of government whereto you have ſubmitted: For know, their caſe and yours, is far enough different. They plead to be by a kinde of neceſsitie caſt upon that condition, which you have willingly choſen: They were not, they could not be, what you were, and might ſtill have beene. Did any of them forſake and abjure that function of Epiſcopacie, which he might freely have injoyed with the full liberty of profeſsing the Reformed Religion? It is true, many Biſhops have beene faultie in their owne perſons, and condemned too juſtly of exorbitance, in managing their calling; but where

where the calling is (as it ſhould be) ſevered from theſe exceptions to the perſon, did ever any wiſe man, or Chriſtian Church condemn that calling for it ſelfe? Yea, if the laſt Biſhop of *Geneva* had become a Proteſtant, aad conſented in matter of Doctrine to *Calvin*, *Farret*, *Viret*, have you or any man living juſt cauſe to think that the Citie would not gladly have retained his government ſtill, and thought themſelves happy under ſuch a protection? would they have ejected him as an enemy, whom they might have enjoyed as a Patron? Would they have ſtood upon his Epiſcopacie, whiles they had his concurrence in the truth of Religion? No man that hath either braine or forehead will affirme it; ſince the world knowes the quarrell was not at his dignitie, but at his oppoſition to the intended Reformation: But becauſe this is only a ſuggeſtion of a then-future-conditionate contingencie, and may perhaps meet with ſome ſtubborn contradiction, heare what *Calvin* himſelfe ſaith for himſelfe, and his Copartners.

Calvin *de neceſſ. Eccleſ. Reformandæ.*

Talem ſi nobis hierarchiam exhibeant, in qua ſic eminent Epiſcopi ut Chriſto ſubeſſe non recuſent, ut ab illo tanquam unico capite pendeant, & ad ipſum reſpiciant, &c. tum vero nullo non anathemate dignos fatear, ſi qui erunt, qui non eam rev renter ſummáque obedientia obſervent, Cited alſo as approved by *Chamier*, *De membris Eccleſ. Lib. 4. Cap. 1.*

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1661a
Hall, J.

If they would, saith he, bring unto us such an Hierarchie, wherein the Bishops shall so rule, as that they refuse not to submit themselvs to CHRIST, that they depend upon him, as their only head, &c. then surely if there shall be any that shall not submit themselves to that Hierarchie reverently, and with the greatest obedience that may be, I confesse there is no *Anathema* of which they are not worthy. Thus he, in the treatise of the necessity of reforming the Church. Do you heare your Doome from your owne Oracle? Loe, such, and no other, was that Hierarchie, wherein you lately bore a part, and which you have now condemned; make account therefore of the merit and danger of *Calvins* just *Anathema*. Yet againe, the same Authour in his Confession of Faith, written in the name of all the French Churches, speaking of the depraved estate of the Roman Church, then in the *fieri* of Reforming, plainly writes thus; *Interea tamen*; Yet in the meane time, we would not have the Authority of the Church, or of those Pastors, or Superintendents, to whom the charge of Governing the Church is committed, taken away; we confesse therefore, that these Bishops, or Pastors

Interea tamen, Ecclesiæ authoritatem vel pastorum & Superintendentium, quibus Ecclesiæ regendæ provincia mandata est, sublatam nolumus. Fatemur ergo Episcopos sive Pastores reverenter audiendos quatenus pro suæ functionis ratione verbum Dei docent
Confess. Fidei nomine Gall. Eccles.

are

are reverently to be heard, ſo farre forth as according to their function, they teach the Word of God. And yet more plainly. Certainely (ſaith hee, ſpeaking even of Popiſh Biſhops, if they were true Biſhops) I would yeeld them ſome authority in this Caſe, not ſo much as themſelves deſire, but ſo much as is required to the due ordering of the Policie, or Government of the Church. Laſtly, (for it were eaſie to heap up this meaſure) in an Epiſtle of his, wherein the queſtion is purpoſely diſcuſſed, what is to be done, if a Popiſh Biſhop ſhall be converted to the reformed Religion; he ſo determines it; That it is fit ſuch an one firſt renounce his Popiſh power of ſacrificing, and profeſſe to abſtaine from all the ſuperſtitions and fœdities of the Romiſh Religion; then that he muſt doe his utmoſt endeavour, that all the Churches which belong to his Biſhopricke, may be purged from their Errours and Idolatrie; and at laſt concludes, that both his poſſeſsions and authority too, ſhould be left him: By vertue whereof he muſt take order that the Miniſters under him do duly preach Gods Word, as himſelfe alſo muſt doe. Thus he, wiſely and moderately:

Sanè ſi veri Epiſcopi eſſent, aliquid iis in hac parte auth vitatis tribuerem, non quantum ſibi poſtulant, ſed quantum ad politiam Eccleſiæ vitè ordinandam requiritur. Calv. *Inſtit. l. 4. c. 10.*

1661a
Hall, J.

Not first of all stripping him of his Episcopall power, and discharging all his Clergie of their respects and obedience to him, and reducing him to the rank of the meaneſt Plebeian Presbyter, as some hot heads would have done. You heare how judicious and moderate *Calvins* opinion was then; and had he been in your late pretended Assembly at *Glasgow*, or this of *Edinburgh*, what vote he would have given: Had he had the casting voice, your Coat had not been cast for him: How happy were it for your Churches, if all among you who so much honour his name, would as readily submit to this his judgement: Sure I am, had it been so with you, you had been as far from defying Episcopacie in holy professors, as you are now from truth and peace.

§ 3.

The judgement of the German Reformers, concerning the retaining of Episcopacie.

AND that the French Reformers may not herein bee thought to goe alone, take notice I beseech you, what the Germane Divines,

Divines of the Ausburgh-Confeſsion, have freely profeſſed to this purpoſe. Who taking Occaſion to ſpeake of Canonicall Ordination, break forth into theſe words following; *Sed Epiſcopi*, &c. But the Biſhops (ſay they) do either force our Prieſts to diſclaime and condemne this kind of Doctrine, which we have here Confeſſed; or by a certaine new and unheard of kind of Cruelty put the poore and innocent ſoules to death: Theſe cauſes are they, which hinder our Prieſts from receiving their Biſhops; ſo as the crueltie of the Biſhops is the Cauſe, why that Canonicall Government or Policie, which we earneſtly deſired to conſerve, is in ſome places now diſſolved: And not long after in the ſame Chapter; *Prorſus hic iterum*, &c. And now here again we deſire to teſtifie it (to the world) that we will willingly Conſerve the Eccleſiaſticall and Canonicall government, if only the Biſhops will ceaſe to exerciſe Cruelty upon our Churches. This our will ſhall excuſe us before God, and before all the world, unto all poſterity, that it may not be juſtly imputed unto us, that the Authority of Biſhops is impayred amongſt us; when men

Quam nos magnopere conſervare cupiebamus.

ſhall heare, and read, that we earneſtly deprecating the unjuſt crueſty of the Biſhops, could obtaine no equall meaſure at their hands. Thus thoſe learned Divines and Proteſtants of *Germany*; wherein all the world ſees the Apologiſt profeſſeth for them, that they greatly deſired to conſerve the government of Biſhops; that they were altogether unwillingly driven from it; that it was utterly againſt their heart, that it ſhould have beene impaired or weakened; That it was onely the perſonall crueltie and violence of the Romiſh Perſecutors in a bloody oppoſition to the doctrine of the Goſpell, which was then excepted againſt: To the ſame purpoſe is that, which *Camerarius* reports concerning thoſe two great Lights of *Germany*, *Melanchon* and *Luther*: That *Philip Melanchon* not only by the conſent, but the advice of * *Luther* perſwaded the Proteſtants of that time, that if Biſhops would grant free uſe of the true doctrine, their ordinary power and adminiſtration over their ſeverall Diœceſes ſhould be reſtored unto them. And the ſame *Melanchon* in an Epiſtle to *Luther* hath thus; You do not believe in how great hatred I am, both with the Noricians, and I know not whom els

Camer. *in vita Melanch.*

* Who profeſſeth alſo ſo much in the Smalcaldian Articles. Art. 10.

Melanct. *Epiſt. Lutheri.*

els for restoring to the Bishops their jurisdiction: and in a most true censure in his history of the Augustan Confession; *Hoc autem malè habet quosdam immoderatiores, reddi jurisdictionem, restitui politiam Ecclesiasticam*; This, saith he, troubles certaine immoderate men, that jurisdiction is re-delivered to the Bishops, and their Ecclesiasticall policie restored. As for *Bucer*, he is noted, and confessedly acknowledged for a favourer of Religious Episcopacie.

Melanct. *Camerario hist. Confess. August per Chytræum.*

Buc. *de Regno Christi.*

He that desires to see more testimonies of this kinde, I refer him to the Survay of Discipl. chap. 8.

See now I beseech you, how willing these first reformers were to maintaine and establish Episcopall government, how desirous to restore it, how troubled, that they might not continue it. Might they have enjoyed the Gospell, they would have enjoyed Episcopacie: In whose steps then do you tread whiles you defie it? Certainly if the Genevian and Germane Prelacie would have but tolerated a Reformation of the Papall corruptions, there had never been either a parity of Ministers, or a Lay Presbyter in the world to this day.

1661a Hall. J.

§. 4.

The atteſtation of famous Divines abroad to our Epiſcopacie.

WHat ſhould I need to preſſe you with thoſe Atteſtations of high reſpect which the moſt eminent Divines of forraign Churches have ever wont to give to our Epiſcopacie. To begin with *Beza* (though a truer back-friend to the Hierarchy, than his cooler Predeceſſour) yet this he can ſay for ours; If now the reformed Churches of *England* underpropped with the Authoritie of Biſhops and Archbiſhops do hold on, as this hath happened to that Church in our memory, that ſhe hath had men of that calling, not only moſt notable Martyrs of God, but alſo excellent Paſtors and Doctors, *Fruatur ſanè iſtâ ſingulari Dei beneficentiâ, quæ utinam illi ſit perpetua*; Let her in Gods name injoy this ſingular bounty of God, which I wiſh ſhe may hold for ever. As for learned and moderate *Zanchius*, he hath ſpent his judgement ſo freely on our part, that

Beza Reſp. ad Sarav. p. 111. Vid. Surv. Diſcipl. p. 135.

that he confeſſeth, A certaine great man (and we gheſſe whom he meanes) took exceptions at his favour of Epiſcopacie. Let me (not without the profeſsions of my deare reſpects to my ancient and worthy friend, D. *Molinæus*) tell you what he heartily writes to our late-admirable Biſhop of *Wincheſter*, *Egóne malè vellem Ordini veſtro, &c.* What? that I ſhould have an ill conceit of your Order? of which I never ſpake without honour; as who doe well know, that the reſtauration of the Engliſh Church and everſion of Popery, next under God and your Kings, is chiefly to be aſcribed, and owed to the learning and induſtry of your Biſhops; ſome whereof, being crowned with Martyrdome, ſubſcribed the Goſpell with their blood; whoſe writings we have; whoſe acts and zeal we record, as no whit inferiour to the beſt of Gods ſervants, which *France*, or *Germanie* hath yeelded; he that denies this, is either wickedly fooliſh, or envious to the glory of God, &c.

P. Molin. Ep. 3 Reverendiſſ. viro; Præſuli digniſſimo; D. Epiſc. Winton.

What ſhould I need to thicken the aire with clouds of witneſſes? There is witneſſe enough in the late Synod of *Dort*; when the Biſhop of *Landaffe* had in a ſpeech of his, toucht upon Epiſcopall

1661a Hall. J.

Epiſcopall government, and ſhow'd, that the want thereof gave opportunities to thoſe Diviſions, which were then on foot in the *Netherlands*: *Bogermannus* the Preſident of that Aſſembly, ſtood up, and in a good allowance of what had beene ſpoken; ſaid; *Domine, nos non ſumus adeò fœlices*; Alas, my Lord, we are not ſo happy: neither did he ſpeake this in a faſhionable Complement (neither the perſon, nor the place, nor the hearers were fit for that) but in a ſad gravitie, and conſcionable profeſsion of a knowne truth; neither vvould he, being the mouth of that ſelect Aſſembly, have thought it ſafe to paſſe thoſe vvords, before the Deputies of the States, and ſo many venerable Divines of forraigne parts (beſides their ovvne) if he had not ſuppoſed this ſo cleare a truth, as that Synod vvould neither diſreliſh, nor contradict. What doe I ſingle out a fevv? All the vvorld of men, judicious, and not prejudiced vvith their ovvne intereſts, both doe, and muſt ſay thus, and confeſſe vvith learned *Caſaubon*, *Fregevill*, and *Saravia*, that no Church in the vvorld comes ſo neare to the Apoſtolike form, as the Church of *England*: And are you vvearie of that Condition vvhich other good and vviſe men proclaime

claime happy? Do you dote upon that, vvhich they vvould be glad to change?

§. 5.

The particularity of the difference in our freedome, and the benefit of a Monarchicall Reformation.

SAy novv therefore no more, that you have conformed your ſelves to the patterne and judgements of ſome other reformed Churches: This ſtarting-hole is too ſtrait to hide you. Wee can at once tenderly reſpect them, and juſtly cenſure you: Acts done out of any extremity, can be no preſidents for voluntary and deliberate Reſolutions: The Mariner caſts out his goods in a ſtorme; vvould vvee cenſure him for leſſe than a mad man, vvho ſhould doe thus in a calme, or in a faire gale? When an houſe is on fire in the City, vve pull dovvne the next roofe, though firme and free, to prevent the ſpreading of the flame; vvould we not vvonder at the man, that ſhould offer this violence to his neighbours

1661a Hall. J.

houſe, when there is no appearance of danger? we cut off a limbe to prevent the deadly malignitie of a gangrene, is this any warrant to diſmember the ſound? Right thus ſtands the Caſe betwixt other Churches and yours: They found themſelves in danger to bee wracked, with the tempeſtuous ſtorms of popiſh Tyranny; to be conſumed with the flames of Romiſh perſecution; to be ſtruck dead with the killing Gangrene of ſuperſtition; they ſaw, on the ſudden perhaps, no other way left them for their freedome and ſafety, but to eject, pull downe, cut off the knowne inſtruments of that Papall Tyrannie, perſecution, infection; as without whoſe perfect exauthorization they could conceive no hope of injoying the Goſpel and themſelves. Neither could they finde any glimpſe of hope, that the Soveraigne State under which they then lived, being governed by a ſuperſtitious Clergie, would ſo farre favour them, as to allow them an Epiſcopall government of their owne profeſsion, oppoſite to the over-prevalent faction of *Rome*: Hereupon therefore they vvere forced to diſcard the office as vvell as the men; But yet the office becauſe of the men; as Popiſh, not as Biſhops; and

Non culpâ ceſſa-ſſe Epiſcopatum, ſed injuriâ temporum: Non enim tam poſſitos habuiſſe Reges ceſtram Gallicam in Eccleſia reformanda quâ habuit Britannia noſtra.
Epiſc Winton. *Molinæo, Ep. 3.*

to

to put themſelves for the preſent into ſuch a forme of Government at a venture, as under which they might be ſure, without violent interruption, to ſow the ſeeds of the ſaving and ſincere truth of the Goſpell. Though alſo it is very conſiderable, whether the condition they were in, doth altogether abſolutely warrant ſuch a proceeding; for was it not ſo with us, after Reformation was ſtept in, during thoſe fiery times of Queen *Mary*? Was it not ſo with you, when thoſe holy men, *Patrick Hamilton*, and *George Wiſchart* ſowed the firſt ſeeds of Reformation among you in their owne blood? with that Spirit, the Holy Ghoſt indued them, of patience and conſtancy, crowned with martyrdome; not of tumult and furious oppoſition; to the diſquiet of the State, and hazard of the Reformation it ſelfe; or to the adjuring and blaſpheming of an holy Order in the Church, and diſhonouring of Almighty God, while they pretended to ſeeke his honour. This was their Caſe, but what is this to yours? Your Church was happily gone out of Babylon; your and our moſt gracious and religious Soveraigne ſincerely profeſſeth, maintaineth, incourageth the bleſſedly-reformed Religion,

Niſi eos cogerit dura neceſſitas, cui nulla lex eſt poſita. Hadr. Sarav. *reſp. ad Bez. de grad. Miniſtr.*

Factum Eccleſiarum reformatarum accipio, & excuſo, non incuſo, nec exprobro Ibid.

12661a Hall. J.

his Biſhops preach for it, write for it, and profeſſe themſelvs ready, after the example of their predeceſſors, to bleed for it. Your and our late learned and pious Soveraign of bleſſed memory, with the generall votes of a lawfull Aſſembly, re-inforced that Order of Epiſcopacie, which had been (as I take it) but about ſeventeene yeares diſcontinued. And how can you now think of paralleling your condition with the forraigne? But that you may not think that I ſpeake at randome, and upon blinde conjectures of the ſtate of this difference, heare, I pray you, what wiſe *Fregivillæus* (a deep head, and one that was able to cut even betwixt the league, the Church, and the State) ſaith concerning it. The Miniſters of the reformation, ſaith he which planted it in *France*, had reſpect unto their buſineſſe, and to the work they took in hand, when they brought in this equalitie, which Was, to plant a Church, and to begin after the manner of the Apoſtles, when they planted a Church in *Ieruſalem*. As alſo they meant not to traverſe the ſtate of the Clergy, or to ſubmit it to their orders, whenſoever the Clergie, or whole State of *France* ſhould happen to admit the Reformation: But their purpoſe tended

Fregevill. *Politique Reform* pag. 70. of the Tranſlation into Engliſh.

tended onely to overthrow ſuperſtition ; and in the meane time to beare themſelves according to their ſimple equality : whereupon I infer, that he that would take occaſion of this equality brought into *France*, to reverſe the eſtate of the Epiſcopall Clergie among the reformed, ſhould greatly wrong the cauſe of thoſe, who there-under have reformed *France*, and had never that intent. Thus he. Whereto adde ; That the ſame Authour profeſſeth, that it is not the degrees of the Clergie, which the Reformers except againſt, but the ſuperſtition. In the meane time he judiciouſly profeſſeth, that the French Miniſters have taken up this equality of government, only proviſionally reſerving libertie to alter it according to occurrences. To which purpoſe he projecteth to the French King, the Creation of one ſupreme Biſhop, or Patriarch of *France*, to whom the whole eſtate of the French Clergie might, upon faire termes be ſubjected. Doe you not now in all this, which hath beene ſaid, ſee a ſenſible difference betwixt their Condition and yours ? Can you chuſe but obſerve the bleſſing of Monarchicall reformation amongſt us,

1661a Hall. J.

beyond that popular and tumultuary reformation amongst our neighbours? Ours, a Councell; theirs, an uproare: Ours, beginning from the head; theirs, from the feet: Ours, proceeding in a due order; theirs, with confusion: Ours, countenancing, and incouraging the converted Governours of the Church; theirs, extremely over-awed with averse power, or totally over-borne with foule sacriledge: in a word, ours, comfortably yeelding what the true and happie condition of a Church required; theirs, hand-over-head taking what they could get for the present. And what now? Shall we, instead of blessing God for our happinesse, emulate the misery of those, whom we doe at once respect, and pitie? Suppose the late Kings and Parliaments of *France*, before these separate formes of administration were pitcht upon, would have said; You, of the Reformed profession, injoy your religion freely, and if you thinke it more safe to live under Church-Governours of your owne, let your Clergie recommued unto us such grave and worthy persons, as may be fit for those places, they shall forthwith be established over you, with full authority, and just maintenance; would any

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of the learned Divines of thoſe times have ſlighted the offer, and have ſaid, by your leave Sir, vve like it not; vve have other projects in hand; vve vvill ſet up a nevv government that vvill better befit our purpoſes: certainly I ſhould vvonder at the man, that ſhould entertaine ſuch an impoſsible imagination of thoſe vviſe and godly learned profeſſors, vvho vvere by the iniquitie of the times in a manner forceably driven (at leaſt as they imagined) upon this forme; and neceſſarily put to this choice, vvhether they vvould ſtill ſubmit to popery, or no longer ſubmit to Epiſcopall Adminiſtration, vvhich there vvas only managed by Popiſh hands. What need more vvords? Themſelves have, as vve have already ſeen, clearely decided it. Go novv, and take theſe men, and times, for your patternes, vvho never meant to make themſelves, and their condition imitable preſidents, but rather the objects of our better vviſhes. It vvas a modeſt vvord of *Beza*, That he never meant to preſcribe the Eccleſiaſticall policie of *Geneva* to other Churches; for this vvere high preſumption. And vvill you be preſcribing to your ſelves, that, vvhich he vvould not preſcribe to you? Will you create that

Hadr. Saravv. Fregevil. in Præf. ad patrum Chriſt.

to

to be an universall Ordinance of God, which he dare not warrant for any other than a Locall Constitution?

Neither is there a more sensible difference betweene the Authority and succesſe of a Monarchicall or popular Reformation, than there is betweene the forms which are fit and expedient for large Churches living under the sway of a Monarch, and those which particular Cities, or territories may admit under a Democraticall or Aristocraticall government: Hereupon (saith the Reformed Politique discreetly) I do inferre, that in the state of a mighty and peaceable Church, as that of *England*, or as the Church of *France*, or such like, might be, if God should call them to Reformation, the state of the Clergie ought to be preserved; For equality would be hurtfull to the State, and in time breed confusion. Thus he. And indeed (besides those holy and divine considerations, whereof we shall treat in the sequell) it stands with great reason, that there should be a correspondence betwixt the Church, and the State, and a meet respect to the rules of both. As therefore, because in a free Citie, or State, we finde certaine *Optimates*, who by succesſive Elections

Elections ſway the government, according to their municipall rules, not without the aſsiſtance, and conſent of a greater number of Plebeian Burgeſſes; and ſee (perhaps) this forme of Adminiſtration in thoſe places ſucceſſfull, it were a crime, of ſtrange braine-ſick giddineſſe, to ſay nothing of the hainous morall tranſgreſsion, to caſt off the yoke of juſt and hereditarie Monarchie, and to affect this (πολυκοιρανιαν) many headed Soveraignty: So were it no leſſe unreaſonable, where a Nationall Church is happily ſetled in the orderly regiment of certain grave over-ſeers, ruling under one acknowledged Soveraigne by wholeſome and unqueſtionable Laws, and by theſe Laws, puniſhable, if they over-laſh, or be defective in their charge, in a faſtidious diſcontentment to ſeeke to abandon this ancient forme, and to betake themſelves to a popular forme of Diſcipline, borrowed from abroad; which what were it other, than to ſnatch the reines out of the hands of a skilfull Coachman, and either to lay them looſe on the horſes necks, or to deliver them to the hands of ſome ignorant, and unskilfull lackeyes, that run along by them. But of this point more elſewhere. My zeal,

and my reſpects to the Churches abroad, and my care and pitie of many ſeduced ſoules at home, have drawne me on farther in this diſcourſe, than I meant: For who can indure to ſee ſimple and well meaning Chriſtians abuſed with the falſe colour of Conformity with other Churches, when there is apparently more diſtance in the ground of their differences, than in the places of their ſituation? Be wiſe, my deare Brethren, and ſuffer not your ſelves to be cheated of the Truth, by the miſ-zealous ſuggeſtions of partiall teachers. Reſerve your hearts free for the clearer light of Scripture, and right reaſon, which ſhall in this diſcourſe offer to ſhine into your ſoules. For you, Sir (*fufrere*) confeſſe (unleſſe you can in truth deny it) that you goe alone, and that you have reaſon abſolutely to quit all the hope of the Patrocination of other Churches, which you might ſeeme to challenge from their example and practice. For now that I have got you alone, I ſhall be bold to take you to task, and doe, in the name of Almighty God, vehemently urge, and challenge you to maintaine (if by any skill or pretence you may) your owne act of the condemnation

of Episcopacie, and your penitent submission to a Presbyteriall government. Wherein I doubt not but I shall convince you of an high and irreparable injury done by you to God, his Ordinance, and his Church.

§ 6.

The project and substance of the Treatise following.

FOr the full and satisfactorie performance vvhereof I shall only need to make good these tvvo maine points. First, That Episcopacie, such as you have renounced, even that vvhich implies a fixed superioritie over the rest of the Clergie, and jurisdiction; is not only an holy, and lavvfull, but a divine Institution; and therefore cannot be abdicated, vvithout a manifest violation of Gods Ordinance. Secondly, That the Presbyterian Government, so constituted as you have novv submitted to it, (hovvever venditated under the glorious names of Christs Kingdome and Ordinance, by those specious and glozing termes to bevvitch the ignorant multitude, and to insnare their consciences)

1661a
Hall, J.

hath no true footing: either in Scripture, or the practice of the Church, in all ages, from Christs time, to the present.

That I may clearly evince these two maine points, wherin indeed consists the life and soul of the whole cause; I shall take leave to lay down certain just, and necessary *Postulata*, as the ground-workes of my ensuing proofs: all which, are so cleare and evident, that I would fain suppose neither your selfe, nor any ingenuous Christian, can grudge to yeeld them: But, if any man will be so stiffe, and close-fisted, as to stick at any of them, they shall be easily wrung out of his fingers, by the force of Reason, and manifest demonstration of Truth.

§. 7.

The first ground or postulate; That government whose foundation is laid by Christ, and whose Fabrick is raised by the Apostles, is of Divine Institution.

THe first whereof shall be this; That government, whose ground being laid by our Saviour himselfe, was afterwards raised by

by the hands of his Apoſtles, cannot be denied to be of Divine Inſtitution. A Propoſition ſo cleare, that it were an injurie to goe about to prove it. He cannot be a Chriſtian, who will not grant, that, as in Chriſt, the Sonne of God, the Deity dwelt bodily; ſo, in his ſervants alſo and agents under him; the Apoſtles, the Spirit of the ſame God dwelt; ſo as all their actions, were Gods by them. Like as it is the ſame ſpring-water that is derived to us, by the Conduit-pipes; and the ſame Sun-beames, which paſſe to us through our windowes. Some things they did as men; actions naturall, civill, morall; theſe things were their own: yet they even in them no doubt were aſsiſted with an excellent meaſure of grace. But thoſe things which they did, as Meſſengers from God (ſo their names ſignifie) theſe were not theirs, but his that ſent them. An Ambaſſador diſpatcheth his Domeſticall affaires, as a private man; but when he treats, or concludes matters of State, in his Princes name, his tongue is not his owne, but his Maſters. Much more is it ſo in this caſe; wherein (beſides the intereſt) the agents are freed from errour. The careſulleſt Ambaſſador may perhaps ſwerve from his

1661a
Hall, J.

meſſage; theſe (which was one of the priviledges of the Apoſtles) were through the guidance of Gods Spirit, in the acts of their Function, inerrable. So then, if the foundation were laid by Chriſt, and the wals built up by his Apoſtles, the Fabrick can be no leſſe than divine.

§. 8.

The ſecond ground; That the practice and recommendation of the Apoſtles is ſufficient warrant for an Apoſtolicall Inſtitution.

SEcondly, It muſt alſo be granted, That not onely the government, which vvas directly commanded, and enacted; but that vvhich vvas practiſed and recommended by the Apoſtles to the Church, is juſtly to be held for an Apoſtolicall Inſtitution. In eminent and authorized perſons, even examples are rules: much more in ſo ſacred. Neither did the Spirit of God confine it ſelfe to vvords, but expreſſed it ſelfe alſo in the holy actions of his inſpired ſervants; as *Chryſoſtome* therefore truly ſaid, That our Saviour did not only ſpeak, but vvork Parables:

rables: So may vve ſay here, that the Apoſtles did not only enact, but even act lavves for his holy Church. And this is learned *Calvins* determination about impoſition of hands: Although, ſaith he, there is no certaine precept concerning Impoſition of Hands, yet becauſe vve ſee it vvas in perpetuall uſe vvith the Apoſtles, their ſo accurate obſervation of it ought to be unto us inſtead of a command: and therfore ſoone after he affirmes plainly. That this Ceremony proceeded from the Holy Ghoſt himſelf. And in the fore-going Chapter, ſpeaking of the diſtribution of Paſtors to their ſeverall charges, he ſaith, *Nec humanum eſt inventum*, &c. It is no humane device, but the Inſtitution of God himſelfe; For vve read, that *Paul* and *Barnabas* ordained Presbyters in all the Churches of *Lyſtra, Antioch, Iconium*: And that direction, vvhich the great Apoſtle of the Gentiles gave to *Timothy*, vvas, as *Calvin* truly, *Mandati nomine*, in the name and nature of a command. And vvhat els, I beſeech you, vvould the rigid exacters of the over-ſevere and Judaicall obſervation of the Lords day, as an Evangelicall Sabbath, ſeem to plead for their vvarrant (vvere they able to make it good any vvay) but the guiſe and practice of

Licèt autem nullum exiat præceptum de manuum impoſitione, &c. Calv. l. 4. *Inſtit.* c. 3. §. 16.

1661a
iall, J.

of the Apoſtles. Precept certainly there is none, either given, or pretended; Thus the bitter *Tileno-maſtix* can ſay, There was a double Diſcipline of the Apoſtles, *Docens* and *Vtens*; in the first they gave precepts to the Church, and her Governours; in the ſecond, their practice preſcribes her government; although (as he adds without booke) not without the Churches owne conſultation, and conſent: which if it be granted, makes the more for us; who, ever ſince we were a Church, have conſented to the Apoſtles practice, and conſtantly uſed the ſame. What do I ſtand upon this? They are the words of *Cartwright* himſelfe (αὐτόπιστον) the example of the Apoſtles, and generall practice of the Churches under their government draweth a neceſsitie.

Paracles. l. 1. c. 4.

§. 9.

The third ground, That the formes ordained by the Apoſtles, were for univerſall, and perpetuall uſe.

THirdly, it is no leſſe evident, that the form which the Apoſtles ſet and ordained for the governing of the Church, was not intended by

by them for that preſent time, or place onely; but for continuance, and ſucceſſion for ever. For no man, I ſuppoſe, can be ſo weak, as to thinke that the rules of the Apoſtles were perſonall, locall, temporary; as ſome Dials, or Almanacks, that are made for ſome ſpeciall Meridians: but as their office and charge, ſo their rules were univerſall to the whole world; as farre, and as long as the world laſteth. For what reaſon is there, that *Crete* or *Epheſus* ſhould be otherwiſe provided for, than all the world beſides? Or what poſſibility to think that thoſe firſt planters of the Goſpell ſhould leave all the reſt of Chriſts Church, as the Oſtrich doth her eggs, in the duſt, without any farther care? The extent and duration of any rule will beſt be meaſured, as by the intention of the Authour, ſo by the nature, and uſe of it; S. *Paul*'s intention is clearely expreſſed for a continuance untill the appearing of our Lord Ieſus Chriſt. As for the nature of the ſeverall directions, they carry perpetuity, and univerſality of uſe in the face of them; there being the ſame reaſon of their obſervation by all perſons concerned, and in all times and places; why ſhould not every Biſhop be as unreproveable as a Cretian, or an Epheſian?

Præcepta ipſa diſciplinæ omnibus in futurum Eccleſiis dictante Sp. Sancto tradiderunt. Sco. Wy. Paracleſ. l. 1. c. 4

1 Tim. 6. 14.

1661a
Hall, J.

Why ſhould an accuſation be received againſt an Elder upon more ſlender evidence in one place, than another? Why ſhould there not bee the ſame courſes taken for Ordination and Cenſure in all ages and Churches, ſince the ſame things muſt of neceſſity bee done every where, in all ages and Churches? But why ſhould I ſtrive for a granted Truth? For it is plaine, that the Iſle of *Crete*, and *Epheſus*, were but the patternes of other Churches; and *Timothie* and *Titus* of other faithfull Overſeers: If therefore it ſhall appeare, that Epiſcopacie, ſo ſtated as we have expreſſed, was in theſe perſons and Churches ordered and ſetled by Apoſtolicall direction, it muſt neceſſarily be yeelded to be of Apoſtolike, and therefore Divine Inſtitution.

§. 10.

§. 10.

The fourth ground, That the universall practice of the Church immediately succeeding the Apostolike times, is a sure Commentary upon the practice of the Apostles, and our best direction.

10 FOurthly, I must challenge it for a no lesse undoubted Truth, That the universall practice of the Church immediately succeeding the Apostles, is the best Commentary upon the practice of the Apostles; and withall, that the universall practice of Gods Church in all ages, and places, is next unto Gods Word, the best guide and direction for our carriages, and formes of Administration; The Copartners and immediate Successors of those blessed men 20 could best tell what they next before them did; for who can better tell a mans way or pace, than he that followes him close at the heeles? And if particular men or Churches may mistake; yet that the whole Church of Christian men should at once mistake that which was in their eye; it is farre more than utterly

1661a
Hall, J.

improbable. A truth, which it is a wonder any ſober Chriſtian ſhould bogle at; yet ſuch there are, to our griefe, and to the ſhame of this late giddy age; even the great guides of their faction; Our miſ-learned countriman *Parker*, the ſecond *Ignis fatuus* of our poore miſ-led brethren, and ſome Seconds of his, ſtand peremptorily and highly upon the Deniall: It is falſe (ſaith he) that the univerſall practice of the Church is ſufficient to prove any thing to be of Apoſtolike Originall; And jeeringly, ſoone after, *Vniverſa Eccleſiæ praxis, & conſenſus patrum, unica Hierarchicorum Helena eſt.* The univerſall practice of the Church, and conſent of Fathers, (ſaith he) is the onely dearling of the abettors of the Hierarchy. But the practice of the Church immediatly after the Apoſtles is no evidence. Heare now, I beſeech you, my deare brethren, all ye who would pretend to any Chriſtian ingenuity, and conſider, whether you have not reaſon to diſtruſt ſuch a leader, as would perſwade you to ſlight and reject the teſtimony and practice of the whole Church of God upon earth, from the firſt plantation of it to this preſent age, and to caſt your ſelves upon the private opinions of himſelfe, and ſome few other

Polit. Eccleſ. l. 2. cap. 7. Falſum eſt, &c.

other men of yeſterday; ſurely in very matter of doctrine this could be no other than deeply ſuſpicious, than foulely odious: If no man before *Luther* and *Calvin* had excepted againſt thoſe points wherein we differ from *Rome*, I ſhould have hated to follow them; how much more muſt this needs hold in matter of fact? Iudge what a ſhame it is to heare a Chriſtian Divine careleſly ſhaking off all arguments drawne from Antiquity, Continuance, Perpetuall Succeſſion in and from Apoſtolike Churches, unanimous conſent, univerſall practice of the Church, immediate practice of all the Churches ſucceeding the Apoſtles, as either Popiſh, or nothing. And all theſe are acknowledged for our Grounds, and are not Popiſh. For me, I profeſſe, I could not, without bluſhing, and aſtoniſhment read ſuch ſtuffe; as confounded in my ſelfe, to ſee that any ſonne of the Church ſhould be not onely ſo rebelliouſly unnaturall to his holy mother, as to broach ſo putrid a Doctrine, to her utter diſparagement, but ſo contumelious alſo to the Spirit of God in his providence for the deare Spouſe of his Saviour here upon earth! Holy *Irenæus*, I am ſure, was of another minde; *Agnitio vera*, ſaith

Iren. *l.* 4. *contr. hæreſ.*

1661a
Hall, J.

he, The true acknowledgement is the doctrine of the Apoſtles, *& antiquus Eccleſiæ ſtatus*, and the ancient ſtate of the Church in the whole world by the Succeſſion of Biſhops, to whom the Apoſtles delivered the Church, which is in every place: And then whiles we have both theſe; the doctrine of the Apoſtles, ſeconded by the ancient ſtate of the Church, who can out-face us? What meanes then this wilfull, and peeviſh ſtupidity? *Nihil pro Apoſtolico habendum*; Nothing, ſaith *Parker*, is to be held for Apoſtolike, but that which is found recorded in the writings of the Apoſtles. Nothing? Was all regiſtred by themſelves, which we muſt believe they did, or enacted? For doctrine neceſſary for ſalvation, we are for him; but ſurely for evidence of fact, or rituall obſervation, this is no better than abſurd rigour, than unchriſtian incredulity: Where is there expreſſe charge for the Lords Day? Where for Pædobaptiſme? Where for publike Churches? Where for Texts to be handled in Sermons? Where for publike Prayers of the Church before and after them, and many ſuch like, which yet we think deducible from thoſe ſacred authorities? That is true of *Hierome*, *Quæ abſque authoritate, &c.* Thoſe things

Ibid. l. 2. c. 7.

Hieron *Tom. 6. in Agge 1.*

things which men either finde or feigne, as delivered by Apoſtolike tradition, without the authority and teſtimonies of Scripture, are ſmitten by the ſword of Gods Spirit; But what is this to us, who finde this which we challenge for Apoſtolicall, recorded in the written Word of God? Or, with what conſcience is this alledged againſt us, which is directly bent againſt the hereticall doctrines and traditions of the *Marcionites*, either utterly without, or expreſly againſt the Scripture?

§. 11.

The two famous Rules of Tertullian *and* S. Auguſtine *to this purpoſe aſſerted.*

I May not baulke two pregnant teſtimonies of the Fathers, wherewith this great *Anthierarchiſt* and his Northerne Ὑφαντικὸς is as much and juſtly troubled, as our cauſe is advantaged; not ſo much becauſe they are the ſentences of ancient Fathers (which they have learned to turne off at pleaſure, with ſcorne enough) as for that they carry in them ſuch

cleareneſſe

cleareneſſe, and ſtrength of reaſon, as will not admit of any probable contradiction; The former is, that of *Tertullian*, *Conſtabit id eſſe ab Apoſtolis traditum, quod apud Eccleſias Apoſtolorum fuerit ſacroſanctum*; That ſhall clearely appeare to be delivered by the Apoſtles, which ſhall have been religiouſly obſerved in the Churches of the Apoſtles: What evaſion is there of ſo evident a truth? Me ſeemes (ſaith *Parker*) that *Tertullian* underſtands onely thoſe Churches, which were in the very time of the Apoſtles, not the ſubſequent; for he ſaith not, *Quod eſt*, but *Quod fuerit*; and thus it may be held true: But this is to mocke himſelfe, and thoſe that truſt him, and not to anſwer all the Fathers teſtimony. The queſtion muſt be, what, in *Tertullian*'s time, ſhould be held to have beene Apoſtolike; and therefore he ſaith, *Conſtabit*, not, *Conſtitit*; now, if he ſhall ſpeak to *Parkers* ſenſe, he ſhall ſay, That which was religiouſly kept in the Church, planted by the Apoſtles, and in their own time, is to be held Apoſtolike; what is the reader ever the wiſer, ſince it were equally hard to know, what their Churches then did, and what they themſelves ordained to be done; were it not for the continued tradition and practice,

Tertull. con'r. Marcion. c. 4.

Vbi ſupra.

practice, deſcending from them to the ſucceeding ages; ſo as either they muſt truſt the Churches then preſent, for the deduction of ſuch truth, or els nothing would be proved Apoſtolike. Neither is there any thing more familiar with the Fathers, than to terme thoſe the Churches of the Apoſtles, even for ſome hundreds of yeares after their deceaſe, wherein they (after ſome reſidence) had eſtabliſhed a government for future ſucceſſion; which had αὐθεντίαν Ἀποστολικῆς διαδοχῆς, as *Synæſius* ſpeaketh; as it were too eaſie to inſtance in a thouſand particularities; yea, that it may appeare how *Parker* ſhuffles here, againſt his owne knowledge, there is a flat mention of the Churches after the time of Saint *Iohn* (the longeſt liver of all that holy traine) which he cals *Ioannis alumnas Eccleſias*. So as this of *Parkers* is a miſerable ſhift, and not an anſwer. Tert. *l.* 4. *contra Marc. c.* 5.

The other is that famous place of Saint *Auguſtine* againſt the *Donatiſts*, agitated by every pen; *Quod univerſa, &c.* That which is held by the univerſall Church, and not ordained by any Councell, but hath beene alwayes retained in the Church, is moſt truly

believed to be delivered by no other than Apoſtolicall authority; which *Parker* ſticks not to profeſſe the Achillæan argument of the Hierarchiſts; Neither have they any cauſe to diſclaime it; the authority of the man is great, but the power of his reaſon more; For that which obtaineth univerſally, muſt either have ſome force in it ſelfe to command acceptation, or els muſt be impoſed by ſome over-ruling Authority; and what can that be, but either of the great Princes (as they are anciently called) of the Church, the holy Apoſtles, or of ſome generall Councels, as may authoritatively diffuſe it through all the world? If then no Councels have decreed the obſervation of an ordinance, whence ſhould an univerſall, not reception onely, but retention proceed, ſave from Apoſtolike hands? No cauſe can work beyond his owne Sphere; Private power cannot exceed its owne compaſſe; Let not any adverſary think to elude this teſtimony with the upbraiding to it the Patronage of the Popiſh Opinion concerning Traditions: we have learned to hate their vanities, and yet to maintaine our owne Truths, without all feare of the patrocination of Popery; We deny not ſome Traditions

tions (however the word, for want of diſtinguiſhing, is, from their abuſe, growne into an ill name) muſt have their place, and uſe; and in vaine ſhould learned *Chamier*, *Fulk*, *Whitakers*, *Perkins*, *Willet*, and other Controverſers labour in the rules of diſcerning true Apoſtolicall Traditions from falſe, and counterfeit, if all were ſuch; and if thoſe which are certainly true, were not worthy of high honour and reſpect; And what and how farre our entertainment of Traditions is, and ſhould be, I referre my Reader to that ſound and judicious diſcourſe of our now moſt *Reverend Metropolitan* againſt his Ieſuite *A.C.* Onwards therefore I muſt obſerve; That whereas *Chamier* doth juſtly defend, that the Evidence of theſe kind of Traditions from the univerſall receipt of the Church, doth not breed a plerophory of aſſent; he doth not herein touch upon us; ſince his Oppoſition is only concerning points of faith; Our defence is concerning matter of fact; neither do we hold it needfull there ſhould be ſo full a ſway of aſſent to the teſtimony of the Churches practice herein, as there ever ought to be to the direct ſentence of the ſacred Scripture. Will none but a divine faith ſerve the turn in theſe Caſes, which

Cham. *Panſtrat. de Traditionibus.*

1661a
Hall, J.

Parker himſelfe profeſſes to bee farre from importing ſalvation? Is it not enough that I doe as verily believe (upon theſe humane proofes) what was done by the Apoſtles for the plantation and ſettlement of the Church, as I doe believe there was a *Rome* before *Chriſt*'s Incarnation; or that a *Iulius Cæſar* was Emperour, or Dictator there; or *Tully* an Oratour, and Conſul; or *Cato* a wiſe Senator; or *Catiline* a Traytor? Certainly, thus much beliefe will ſerve for our purpoſe; who ſo requires more, beſides the grounds of the Apoſtolike Ordinances recorded in Scripture, thus ſeconded, may take that counſell, which boyes conſtrue the Lapwing to give for her neſt.

Two things are anſwered hereto, by *Parker* and his Clients: The one, That the rule of S. *Auguſtine* availes us nothing, ſince that the Originall of Epiſcopacie is deſigned as from Decree, by S. *Hierome*; as from Councels, by S. *Ambroſe*: but what that decree was, or could be, beſides Apoſtolicall, or what thoſe Councels were, hee were wiſe that could tell; He, and all his abettors, I am ſure, cannot.

But

But of this in the Sequell. The other (after ſome miſ-applied teſtimonies of our owne Authors, who drive onely at matter of faith) that hee can make inſtance in diverſe things, which were both univerſally, and perpetually received (no Councell decreeing them) and yet farre from an Apoſtolike Ordination. *Sibrandus Lubbertus* helpes him to his firſt inſtance, borrowed from S. *Auguſtine*, a fixed day for the celebration of *Eaſter*: And what of that? How holds his argument in this? For that this or that day ſhould be univerſally ſet, and perpetually kept for that ſolemne Feaſt, who that ever heard of the ſtate of the Primitive time can affirme? Since thoſe famous quarrels and contrary pretences of their ſeverall derivations of right from the two prime Apoſtles, are ſtill in every mans eye; but that an *Eaſter* was agreed to be ſolemnly kept by the Primitive Church univerſally, thoſe very Contentions betwixt *Polycarpus* and *Annicetus* do ſufficiently declare; and *Parker* himſelfe confeſſeth. Thus it was kept, and withall decreed by no Councell, yet not (ſaith he) by any Apoſtolicall inſtitution: How doth that appeare? *Nihil illi de feſtis, &c.* They, *i.* the Apoſtles, never deli-

Euſeb. *l.* 5. *hiſt. c.* 24. *Quanquamenim in ipſo die differentia erat, in hoc tamen omnes Eccleſiæ conſpirárunt, Diem Paſchatis obſervandum aliquem eſſe.* Ibid. *Polit. Eccleſ.*

delivered ought concerning Feaſt-dayes, nor yet of *Eaſter*: Why but this is the very queſtion: *Parker* denies it, and muſt we take his word for proofe, whereas we have the Apoſtles direct, ἑορτάζωμεν? Let us keep the feaſt. And afterwards there is a plaine deduction of it from and through the times ſucceeding, as is fully and excellently ſet forth by our incomparably-learned, the late Biſhop of *Wincheſter*, to whoſe accurate diſcourſe of this ſubject, I may well referre my reader.

B. Andrewes Serm. of the Reſur. Ser. 13.

His ſecond inſtance is the Apoſtles Creed, which our Authors juſtly place within the firſt three hundred yeares after Chriſt; uſed, and received by the whole Church, and not enacted by any Councels, yet not (in reſpect of the forme of it) delivered by the Apoſtles. A doughty argument, and fit for the great Controller of times, and Antagoniſt of government; we ſpeak of the matter of the Creed, he talkes of the forme of it; we of things, he of words: and juſt ſo *Tilenus* his friend inſtances in ἀρχιερεὺς and κλῆρος, found in *Ignatius*. But do theſe men ſuppoſe, S. *Auguſtine* meant to ſend us to ſeek for all common expreſſions of language to the Apoſtles? Let them tell us: Is there any thing

thing in the ſubſtance of that Creed, which we cannot fetch from the Apoſtles? Are not all the ſeverall clauſes (as he cites them from S. *Auguſtine*) *per divinas Scripturas ſparſæ, indè collectæ, & in unum redactæ*; ſcattered here and there in the Scriptures, penned by the Apoſtles, gathered up, and reduced into this ſumme? As for the ſyntaxe of words and ſentences, who of us ever ſaid they were, or needed to be, fathered upon thoſe great Legates of the Sonne of God? Our Cauſe is no whit the poorer, if we grant there were ſome univerſall termes derived by Tradition to the following ages, whereof the Originall Authors are not knowne: This will not come within the compaſſe of his (*quiddam*) *vox eſt, prætereà nihil.*

His third inſtance is in the Obſervation of Lent; for which indeed there is ſo great plea of Antiquity, that himſelfe cannot deny it to be acknowledged even by old *Ignatius*, a man contemporary to ſome of the Apoſtles; and as overcome by the evidence of all Hiſtories, grants it to be apparent, that the whole Church conſtantly ever obſerved ſome kinde of Faſt before their *Eaſter*; no leſſe than *Theophilus Alexandrinus*, *Lex abſtinendi*, the Law of faſting in Lent hath been

Polit. Eccleſ. ubi ſupra.

beene alwayes obſerved in the Church; and what need we more? And yet, ſaith *Parker*, for all that, Lent was not delivered by Apoſtolike authority; *Et in eo lapſi ſunt Patres*; therein the Fathers are miſtaken. Magiſterially ſpoken; and we muſt believe him, rather than S. *Hierome*, who plainely tels us, it is *ſecundùm Traditionem Apoſtolorum*, according to the Tradition of the Apoſtles. The ſpecialties indeed of this faſt admitted of old very great variety, in the ſeaſon, in the number of dayes, in the limitation, ſubject, and manner of abſtinence; as *Socrates* hath well expreſſed; but for a *quoddam jejunium*, ſome kinde of faſt, I ſee no reaſon why the man that can be ſo liberall, as to grant it alwayes obſerved by the univerſall Church, ſhould be ſo ſtrait-laced, as to deny it derivable from the Tradition of the holy Apoſtles; and when he can as well prove it not Apoſtolike, as we can prove it univerſall, we ſhall give him the Bucklers.

Socrat. l. 5. c. 2. ὡς μὲν περὶ τούτου τὸ ἐκφέρειν γνώμην, &c. ἐπιτρέψαι οἱ ἀπόστολοι.

To what purpoſe do I trace him in the reſt? the ancient rites of the Euchariſt, and of Baptiſme urged out of *Baronius*; of geſtures in prayer, of the obſervation of ſolemne Feaſts, and Embers; let one word ſerve for all; it will

will be an harder work for him to prove their universality and perpetuity, than to disprove their originall; let it be made good, that the whole Church of Christ alwayes received them, we shall not be niggardly in yeelding them this honour of their pedigree deducible from an Apostolicall recommendation: In the meane time every (not ungracious) sonne of this spirituall Mother will learne to kisse the footsteps of the universall Church of Christ, as knowing the deare and infallible respects betwixt him and this blessed Spouse of his, as to whom he hath ingaged his everlasting presence and assistance; *Behold I am with you alwayes to the end of the world*; and will resolve to spit in the face of those seducers, who go about to alienate their affections from her, and to draw them into the causlesse suspicions of her chast fidelity to her Lord and Saviour. To shut up this point therefore, if we can show that the universall practice of the Church, immediately after the Apostles, and ever since, hath been to governe by Bishops, superiour to Presbyters in their order and jurisdiction, our Cause is won.

§. 12.

The fifth ground, That the Primitive Saints and Fathers neither would nor durst set up another forme of government different from that they received from the Apostles.

Fiftly, we may not entertaine so irreverent an opinion of the Saints and Fathers of the Primitive Church, That they, who were the immediate Successours of the Apostles, would, or durst set up a forme of government, different from that which was fore-designed to them, and that either faulty, or selfe-deviled. Certainly it must needs follow, either those succeeding governours practised, maintained, and propagated that forme, which they immediately before received from the hands of the Apostles; or els they quite altered it, and established a new: If the first, we have what we desire; if the later, those holy men were guilty of a presumptuous Innovation; which were a crime to thinke. Charity thinks not evill;

evill: And what evill can be worſe, than to violate or tranſgreſſe Apoſtolicall Ordinances?

How highly doth the Apoſtle of the Gentiles praiſe the Corinthians, That they kept all his orders, and obſerved his Traditions; and would he have leſſe deeply blamed thoſe, that ſhould have wilfully broken them! *Vultis veniam in virga, Will ye that I ſhall come to you with a rod,* ſaith the ſame Apoſtle; All the Chriſtian world knew how ſacred the Authority of thoſe great Delegates of our Saviour was, how infallible their Determinations, how undoubted their inſpirations. Withall, it muſt be granted, that the firſt Ages were the pureſt, as the water that firſt riſes from the ſpring is clearer than that, which by a long decurſion hath mixed it ſelfe with the ſoyle of the Channell; Can it therefore enter into any wiſe and honeſt heart, that thoſe prime Saints, even in the greateſt purity of the Church, would wilfully varie from the holy Inſtitutions of the bleſſed Apoſtles? And as the fickle Iſraelites did, (ſo ſoone as *Moſes* his back was turned) worſhip Idols of their owne invention? Surely he muſt be ſtrongly uncharitable that ſhall thinke ſo, ſtrangely impudent that dares maintaine it,

πάντα μου. 1 Cor. 11. 2. παραδόσεις.

and wickedly credulous that can believe it.

Quæ defectio in Ecclesia quidem ipsa Apostolorum ætati proximâ adeò cœpit, ut argumento certo illius universa praxis esse nequeat. Park. *Polit. Eccles. l. 2. c. 8.*

But the defection began in the Church, presently after the Apostles; yea in their time; A point eagerly urged by the faction: It is no trusting therefore to the universall practice of the Successors. Our owne Authours are frequently alledged for the earlinesse of this Apostasie; *Whitakers*, *Reynolds*, *Field*, *Mornay*; what need it, when the Apostle himselfe tels us, the mystery of iniquity began then to worke: yea, and as it is said, your Moderator lately told you, Saint *Paul* himselfe by appointing Bishops, was himself a worker in it. The mystery of iniquity? What is that, but the plots of that Antichrist? Yea but you ordinarily speak of him, as I thought, but as one: The Romane vice-god; Now I perceive it is a mistake; there was the Antichrist at *Hierusalem*; the Antichrist of *Antioch*; of *Alexandria*; shortly in every Church, one. But let them say now, Doe they repute the Bishop of *Rome* to bee the Antichrist or not? If they doe; let them shew us what it is that makes him so, which all good Bishops do not as mainly oppose? What hand hath the Patriarch of *Constantinople*, or *Alexandria*, or the Abassine Bishops

ſhops in his tranſcendent ſupremacy and uſurpation? Theſe diſclaime him, theſe reſiſt him? Did the Epiſcopacie of theſe and all other Chriſtian Churches give any aid to the advancement of that uſurpers infallibility, or univerſall ſupremacie? Did, or do the Chriſtian Biſhops of all other Churches give him their ſhoulder to hoyſe him up above all that is called God? If they helpe him up, who offers to pull him down? Shortly then; if the myſtery of iniquity did then work for *Rome*, yet not for the Grecian, Syrian, Aſian Churches: No, no, it was not any point of the defection, this, but rather of the perfection of the Church; But here we are choaked with the examples of ſome Churches, which ſoone after their plantation, ſwerved from their former purity; Of Iſrael it is ſaid: *Reboboam left the Law of the Lord, and all Iſrael with him*; 2 Chron. 12. 1. Of the Galathians; *I marvell that you are ſo ſoon turned away from Chriſt*; Galat. 1. 6. and ſeverall errours are reckoned up of ſucceeding Churches and men. It is no ſuch ſtrange matter therefore, that the Chriſtian Church ſhould in ſome ſort faile after the deceaſe of the Apoſtles: How little reaſon, and great uncharitableneſſe is there in this

Argument? If there were ſome errours, ſhall we ſuſpect all truths? And if ſome particular Churches failed in ſome opinions, ſhall we therefore miſ-doubt the practice of the univerſall? *Parker* grants, that in the times of the Apoſtles, the Church was in her (ἀκμῇ) the height of her health; even then, were there not quarrels, were there not foule miſ-opinions in the Churches of *Corinth*, *Galatia*, *Theſſalonica*, *Coloſſæ*? If theſe particular failings did not hinder the ſoundneſſe in doctrine, and ἀκρίβειαν in government of the univerſall Chriſtian Church, what reaſon have we to caſt this aſperſion upon the ſubſequent? It is true, as Phyſitians obſerve, that in ſeven yeares the body changes; and in thirty there is (as *Keckerman* obſerves not ill) a remarkable alteration in every ſtate; Neither is the Church priviledged from mutability: but as a man changes his complexion, but ſtill holds his viſage; and as the State changes its Officers, but ſtill retaines the lawes and formes of Adminiſtration; ſo the Church may perhaps alter ſome Cuſtomes, and either mend or impaire in manners, and yet ſtill continue the rules, and formes of her government; neither have we reaſon to thinke otherwiſe of

thoſe

thoſe which ſucceeded the Apoſtolike: And if ſome men therein declined towards errour or hereſie, God forbid the Church ſhould ſuffer, as guilty of their lapſes: But as for the maine lawes of Church-Diſcipline, if the ſucceding Governours ſhould have ſo foulely forgotten themſelves after the deceaſe of the two great Apoſtles of the Gentiles, and the Circumciſion; yet Saint *Iohn* lived a faire age after, no leſſe than ſixty eight yeares after our Saviour, and had leiſure enough to controll their exorbitances, had they been ſuch, neither would he have indured any ſuch palpable and prejudiciall innovation in the Church of God. Briefly then, if it ſhall appeare, that theſe holy men, who were immediate Succeſſours in the Apoſtolike chaires, continued and maintained an imparity and ſuperiority of the Epiſcopall function, we have evicted, what we plead for.

§. 13.

§ 13.

The sixth ground: That if the next successors would have innovated the forme of government, yet they could not in so short space have diffused it through the whole Christian world.

BVt sixtly, if the succeeding Church-Governours, would, or durst have owned so much presumption, as to alter or innovate the forme of government left by the Apostles, yet they could not possibly in so short a space have diffused their new uniforme platforme of Administration through the whole Christian world. For, who knowes not, that universality of power and jurisdiction died with the Apostles; they onely could claime the whole world for their Diœcesse; neither could they leave any heires behinde them of their Apostleship; the succeeding Administrators of the severall Churches were fixed to their owne Charges, having neither power to command in another mans division, nor such eminence of authority, as that their example should be a rule

to

to their neighbours. How then can any living man conceive it possible, if there had not been an uniforme order setled by the Apostles, that all the world should so suddenly meet in one forme of policie, not differing so much as in the circumstances of government? That which *Parker* thinks to speak for his advantage (*neque uno impetu disciplina statim mutata est, sed gradatim & paulatim*; that the discipline was not changed at once, but by little and little, as by insensible degrees) makes strongly against him, and irrefragably for us; for here were no lingring declinations towards that government, which we plead for, but a present and full establishment of it in the very next succeeding hands; which could not have been but by a supereminent and universall command. If we doe but cast our eyes upon those Churches which now dividing themselves from the common rule of Administration, affect to stand upon their own bottome; do we not see our Countrimen of *Amsterdam* varying from those of *Leiden* concerning their government; and in the New-English Colonie those of the *Boston*-leaders from the Westerne Plantation? When we see drops of water spilt upon dry

Polit. Eccles. l. 2. c. 8.

ſand, running conſtantly into one and the ſame ſtreame, we may then hope to ſee men and Churches, not overſwayed otherwiſe with one univerſall command, running every where into a perfect uniformity of government, eſpecially in a matter of ſuch nature and conſequence, as ſubordination and ſubjection is. It was the ſingular and miraculous bleſſing of the Goſpell in the hands of the firſt Propagators of it; that, *There was no ſpeech nor language where their voice was not heard; Their line*, of a ſudden, *went out through all the earth, and their words to the end of the world. The Sun, which rejoyceth as a ſtrong man to run a race*, could ſcarce out-goe them; but as for their followers, the very next to them, they muſt be content to hold their own, a much ſlower pace, and by leiſure to reach their journeyes end; If therefore it ſhall be made to appeare, that preſently after the deceaſe of the Apoſtles, one uniforme order of Epiſcopall government, ſo qualified as we have ſpoken, was without variation, or contradiction received in all the Churches of the whole Chriſtian world, it muſt neceſſarily be granted, that Epiſcopacie is of no other than Apoſtolicall Conſtitution.

Pſal. 19. 3, 4.

§. 14.

§. 14.

The seventh ground: That the ancienteſt hiſtories of the Church, and Writings of the firſt Fathers are rather to be believed in the report of the Primitive ſtate, than the lateſt Authours.

SEventhly, I muſt challenge it for a Truth not capable of juſt denyall, that the ancienteſt hiſtories of the Church, and Writings of the firſt Fathers are rather to be believed in the report of the Primitive State of Church-government, than thoſe of this preſent age. A truth ſo cleare, that a reaſonable man would think it a ſhame to prove; yet ſuch, as ſome bold leaders of the faction, that would be thought learned too, have had the face to deny: *Parker*, the late oracle of the ſchiſme, hath dared to do it in termes; who ſpeaking of the teſtimony of the Primitive times; *Hæcne Eccleſia illa eſt, quæ certum teſtimonium in cauſa diſciplinaria præſtitura nobis eſt?* Is this, ſaith he, (in the high ſcorne and pride of his heart) the Church that ſhall give us ſo ſure a teſtimony in the cauſe of diſcipline? Park. Polit. Eccleſ. l. 2. c. 8.

Diſcipline? and every where diſparaging the validity of the ancient hiſtories, preferres the preſent; Is *Euſebius* mentioned, who records the ſucceſſion of Primitive Biſhops from their
Ibid. l. 2. c. 5. firſt head? *At Euſebio defuit, &c.* But, ſaith he, *Euſebius* being carried away with the ſway of that age, wanted that golden reed, which is given to the Hiſtorians of our times, *Apoc.* 11. 2. to meaſure the diſtance of times, the difference of manners, the inclinations of Churches, and the progreſſe and increaſes of the Antichriſtian Hierarchy, &c. Are any of the holy Fathers alledged? Alas poore men, ſaith he, they were much miſtaken: yet, howſoever, they are
Ibid. c. 8. much beholden to him; for, ſaith he, *Non volentes, ſed neſcientes, non per apoſtaſiam, aut contemptum, ſed per infirmitatem & ignorantiam lapſi ſunt Patres, qui in diſciplina aberrârunt.* The Fathers, who erred in this matter of diſcipline, did not offend out of will, but out of want of knowledge; not through apoſtaſie or contempt, but through infirmity and ignorance. But can I now forbeare to ask who can indure to heare the braying of this proud Schiſmatick? For the love of God, deare brethren, mark the ſpirit of theſe men, and if you can think it a reaſonable

ſuggeſtion

ſuggeſtion to believe that all ancient hiſtories are falſe, all the holy and learned Fathers of the Church ignorant, and erroneous; and that none ever ſaw, or ſpake the truth, not of doctrine onely, but not of fact, untill now that theſe men ſprung up, follow them, and relie upon their abſolute and unerring authority; but if you have a minde to make uſe of your ſenſes, and reaſon, and not to ſuffer your ſelves to be wilfully beſotted with a blinde and abſurd prejudice, hate this intolerable inſolence; and reſolve to believe that many witneſſes are rather to be believed, than none at all; that credible, judicious, holy witneſſes are rather to be truſted, for the report of their own times, than ſome giddy corner-creeping upſtarts, which come dropping in, ſome ſixteen hundred yeares after. But what then will ye ſay to this challenge? *Quid autem? Patres qui adverſus nos, &c.* *Polit. Eccleſ. l. 2. c. 19.* The Fathers, ſaith *Parker*, which by the favourers of Epiſcopacie are produced againſt us, were, for the moſt part, Biſhops; ſo as, while they ſpeake for Epiſcopacie, they plead for themſelves? *Ecquis igitur eos credendos dicet?* Will any man therefore ſay they are to be believed? Or will any man forbid us to appeale from

them? Bleſſed God! that any who beares the title of a Chriſtian, ſhould have the forehead thus to argue: Appeale? To whom I pray? To the ſucceeding Doctors and Fathers? No, they were in the ſame predicament; to the reſt of the whole Church? They were governed by theſe leaders; whither therefore can they imagine to appeale, but to themſelves? and what proves this then, but their owne caſe? And if the Fathers may not be ſuffered to be our witneſſes, will it not become the houſe well, that theſe men ſhould now be the Fathers Iudges?

But the Fathers were Biſhops; the caſe was their owne; true, they were Biſhops; and it is our glory and comfort, that we have had ſuch predeceſſours: In vaine ſhould we affect to be more holy and more happy than they; Let them, if they can, produce ſuch preſidents of their parity. But, the caſe was theirs. Had there been then any quarrell or Conteſtation againſt their Superiority, this exception might have carried ſome weight; but whiles there was not ſo much as the dreame of an oppoſition, in the whole Chriſtian world, how could they be ſuſpected to be partiall? They wrote

then

then according to their unanimous apprehenſion of the true meaning of the Scriptures, and according to the certaine knowledge of the Apoſtolike Ordinances, derived to them by the undoubted ſucceſſions of their knowne predeceſſours; Heaven may as ſoone fall, as theſe evidences may faile us: See then, I beſeech you brethren, the queſtion is, whether a man may ſee any object better in the diſtance of one pace, or of a furlong: Whether preſent witneſſes are more to be believed, than the abſent; whether thoſe which ſpeake out of their own certaine knowledge and eye-ſight, or thoſe which ſpeake out of meere conjecture; and if this judgement be not difficult, I have what I would; If I ſhall make it good that all ancient hiſtories, all teſtimonies of the holy Fathers of the Church of Chriſt are expreſly for this government which we maintaine, and you reject, the Cauſe is ours.

§. 15.

§. 15.

The 8th. ground: That those whom the ancient Church of God, and all the holy Fathers of the Church have condemned for hereticall, are no fit guides for us to follow in that judgment of the government for which they were so condemned.

Eighthly, I must challenge it for an unquestionable truth, that those men, whom the ancient Church of God, and the holy and Orthodoxe Fathers have condemned for erroneous and hereticall, are not fit to be followed of us, as the Authours of our opinion or practice for the government of the Church, in those points for which they were censured. It may fall out too oft, that a man, whose beliefe is sound in all other points, may faile in one, and proceed so farre as to second his error with contumacie. The slips of the ancients are too well knowne, and justly pitied; but they passe, as they ought, for private oversights; if any of them have stood out in a publike contestation (as holy *Cyprian* did in that case

caſe of Rebaptizing) the Church takes up his truth, as her common ſtocke, balkes his errour, not without a commiſerating cenſure. Now if any man ſhall think fit to pitch upon the noted miſ-opinions of the holieſt authors, for imitation or maintenance, what can we eſteeme of him, but as the flye, who, paſsing by the ſound parts of the skin, fals upon a raw and ulcered ſore: And if the beſt Saints may not be followed in their faults, how much leſſe may we make choice of the examples, or judgements of thoſe, who are juſtly branded by the whole Church for ſchiſme or hereſie? What were this other than to run into the Prophets woe, *injuſtifying the wicked, and taking away the righteouſneſſe of the righteous from them.* Is not hee like to make a good journey, that chooſes a blinde, or lame guide for his way? When the Spouſe of *Chriſt* enquires after *the place of his feeding*, and *where he maketh his flocke to reſt at noone*, he anſwers her; *If thou know not, O thou faireſt among women, goe thy wayes forth by the footſteps of the flocke, and feed thy kids beſides the ſhepheards tents*; what is his flocke, but Chriſtian ſoules, and his ſhepheards, but the holy and faithfull Pa-

Eſa. 5. 23.

Cant. 1. 7, 8.

1661a
Hall, J.

Paſtors? The footſteps then of this flock, and the tents of theſe Shepheards are the beſt direction for any Chriſtian ſoule for the ſearch of a Saviour, and of all his neceſſary truths. To deviate from theſe, what is it but to *turne aſide by the flocks of the Companions?* If then it ſhall be made to appeare, that one onely branded Heretick in ſo many hundred yeares hath oppoſed the received judgement and practice of the Church concerning Epiſcopall government, I hope no wiſe and ſober Chriſtian will think it ſafe and fit to ſide with him in the maintenance of his ſo juſtly exploded errour againſt all the Churches of the whole Chriſtian world.

§. 16.

The ninth ground: That the acceſſion of honourable titles, and compatible priviledges, makes no difference in the ſubſtance of a lawfull and holy calling.

NInthly, It muſt be yeelded, that the acceſſion of honourable titles, or (not incompatible) priviledges, makes no difference in the ſubſtance

ſubſtance of a lawfull and holy calling: Theſe things, being meerely externall, and adventitious, can no more alter the nature of the calling, than change of ſuits, the body. Neither is it otherwiſe with the calling, than with the perſon whoſe it is; The man is the ſame whether poore or rich; The good *Patriarch* was the ſame in *Potiphar*'s dungeon, and on *Pharaoh*'s bench; Our *Saviour* was the ſame in *Joſeph*'s work-houſe, and in the hill of *Tabor*; Saint *Paul* was the ſame while he ſate in the houſe with *Aquila* making of Tents, that he was raigning in the Pulpit, or diſputing in the Schoole of *Tyrannus*. As a wiſe man is no whit differently affected with the changes of theſe his outward conditions, but looks upon them with the ſame face, and manages them with the ſame temper; ſo the judicious beholder indifferently eſteemes them in another; as being ready to give all due reſpects to them whom the King holds worthy of honour, without all ſecret envie; yet not preferring the Gold-ring before the poore mans richer graces; valuing the calling according to its owne true worth, not after the price or meaneneſſe of the abiliments wherewith it is cloathed: If

ſome garments be courſe, yet they may ſerve to defend from cold; others, beſides warmth, give grace and comelineſſe to the body; there may be good uſe of both; and perhaps one and the ſame veſture may ſerve for both purpoſes. It is an old and ſure rule in Philoſophie, That degrees do not diverſifie the kinds of things; The ſame fire that flaſhes in the Tow, glowes in the Iuniper; if one gold be finer than another, both are gold; if ſome pearles be fairer than other, yet their kinde is the ſame; neither is it otherwiſe in callings and profeſſions. We have knowne ſome Painters, and in other Profeſsions many ſo eminent, that their skill hath raiſed them to the honour of Knighthood; in the meane time their worke and calling is the ſame it was. But what doe I go about to give light to ſo cleare a truth? If therefore it ſhall be made to appeare, that the Epiſcopacie of this Iſland is for ſubſtance the ſame with that of the firſt Inſtitution by the Apoſtles, howſoever there may have beene through the bounty of gracious Princes, ſome additions made to it, in outward dignity or maintenance; The cauſe is ours.

§. 17.

§. 17.

The tenth ground: That those Scriptures whereon a new and different forme of government is raised, had need to be more evident and unquestionable, than those which are alledged for the former, rejected.

10 TEnthly, It cannot but be granted, That those passages of holy Scriptures wherein any forme of government (different from the anciently received and established) is pretended to be grounded, had need to be very cleare and unquestionable; and more evident and convictive than those, whereon the former (now rejected) policy was raised: For, if only Scripture must decide this question; and no other, either evidence or judgment will be admitted besides it; And if withall there be dif-
20 ference concerning the sense of the texts on either sides alledged; it must needs follow, that the clearer Scriptures must carry it, and give light to the more obscure: we are wont to say, that possession is eleven points of the Law; surely where that is had, and hath long been held,

it is fit there ſhould be a legall ejection, and that ejection muſt bee upon better evidence of right; If therefore the Church of God have beene quietly poſſeſſed of this government by Biſhops, for above theſe ſixteene hundred yeares, it is good reaſon the ejectors ſhould ſhow better proofe than the ancient poſſeſſours, ere they be outed from their Tenures: And what better proofe can there be than more cleare Scripture? Shortly then, if it ſhall bee made to appeare, that the Scriptures brought for a lay-Presbytery are few, doubtfull, litigious, full of diverſe and uncertaine ſenſes, and ſuch as many and much clearer places ſhall plainely ſhow to be otherwiſe meant by the Holy Ghoſt, than theſe new maiſters apply them: then it cannot be denied, that the lay-Presbytery hath no true footing in the Word of God, and that the old forme of Adminiſtration in an imparity of Miniſters ought onely to be continued in the Church.

§. 18.

§. 18.

The eleventh ground: That if Christ had left this pretended order of government, it would have ere this time been agreed upon, what that forme is, and how to be managed.

ELeventhly, I may well take it for granted, neither can it reasonably be denied, that, if the Order which they say Christ and his Apostles did set for the government of his Church (which they call the Kingdome and Ordinance of Christ) be but one, and that certaine and undoubted, then certainly it must, and should, and would have beene, ere this, agreed upon by the abettors of it, what, and which it is. For it cannot without impiety be conceived, or said without blasphemie, that the Sonne of God should erect such a Kingdome upon earth, as, having lyen hid for no lesse than sixteene hundred yeares, cannot yet be fully knowne and accorded upon: so that the subjects may be convinced, both that it is his, and by what Officers and what rules it must

muſt be managed: If then it ſhall be made to appeare, that the pretenders to the deſired Diſcipline cannot yet, all this while, agree upon their verdict, for that kingdome of Chriſt, which they challenge; it will be manifeſt to every ingenuous Reader, that their platformes of this their imagined kingdome, are but the Chimericall devices, and whimſies of mens braines, and worthy to bee entertained accordingly.

§. 19.

The twelfth ground: That if this which is challenged, be the kingdome of Chriſt, then thoſe Churches which want any eſſentiall part of it, are mainly defective, and ſcarce any at all entire.

TWelfthly, It muſt be yeelded, that if this, which they call for, be the Kingdome and Ordinance of Chriſt, then it ought to be erected and maintained in all Congregations of Chriſtians all the world over; And that where any eſſentiall part thereof is wanting, there the Kingdome of Chriſt is not entirely

entirely ſet up, but is ſtill mainly defective. If therefore it ſhall appeare, that even in moſt of thoſe Churches which doe moſt eagerly contend for the Diſcipline, there neither are, nor ever were all thoſe ſeverall Offices, which are upon the liſt of this ſpirituall Adminiſtration, it will irrefragably follow, that either thoſe Churches doe not hold theſe offices neceſſary, which having power in their hand, they have not yet erected, or els that there are but very few Churches (if any) upon earth rightly conſtituted, and governed; which to affirme, ſince it were groſſely uncharitable, and highly derogatory from the juſt glory of Gods kingdome under the Goſpell, it will be conſequent, that the device is ſo lately hatched, that it is not yet fledge; and that there is great reaſon rather to diſtruſt the plots of men, than to condemne the Churches of God.

§.20.

The thirteenth ground: That true Christian policie requires not any thing absurd or impossible to be done.

THirteenthly, I have reason to require it granted, That true Christian policie requires not any thing which is either impossible or absurd to be done; If therefore it shall be pretended, that upon the generall grounds of Scripture, this sacred Fabricke of Discipline raised by the wisedome of some holy and eminent reformers, conforme to that of the first age of the Church, it is meet it should be made manifest, that there is some correspondence in the state of those first times, with the present; and of the Condition of their Churches with ours: Otherwise, if there be an apparent difference and disproportion betwixt them, it cannot sound well, that one patterne should fit both. If then both the first planters, and the late reformers of the Church did, that which the necessity

neceſſity of the times would allow; this is no preſident for the ſame perſons (if they were now living) and at their full liberty and power; neither can the Churches of thoſe Cantons or Cities, which challenge a kinde of freedome in a Democraticall State, be meet examples for thoſe which are already eſtabliſhed under a ſetled Monarchy: If therefore it ſhall appeare, that many foule and unavoidable inconveniences, and, if not impoſſibilities, yet unreaſonable conſequences will neceſſarily follow upon the obtruſion of a Presbyterian government upon a Nationall Church otherwiſe ſetled, all wiſe Chriſtians who are members of ſuch Churches, will apprehend great and juſt cauſe why they ſhould refuſe to ſubmit, and yeeld approbation to any ſuch novell Ordinances.

§. 21.

The fourteenth ground: That new truths never before heard of, especially in maine points, carrie just cause of suspicion.

FOurteenthly, It must be granted, that, Those truths in Divinity which are new and hitherto unheard of in the Church, (but especially in those points, which are, by the fautors of them, held maine and essentiall) carrie just causes of suspicion in their faces, and are not easily to be yeelded unto; And surely, if according to *Tertullians* rule, *quod primum verum*, That the first is true, then the latest is seldome so, where it agrees not with the first. After the teeming of so many ages, it is rarely seene, that a New and Posthumous verity is any other than spurious. It was the position (it seemes) of *Poza* the braine-sick Professour of Divinity, set up by the Iesuites at *Madrill*; *That it is free for any man besides and against the judgement of the holy Fathers and Doctors,*

Liberum esse præter & contra sanctorum Patrum & Doctorum sententiam, in religionis doctrina innovare. Alphons. Var. Toletan. de Stratagem. Iesuit.

ctors, to make innovations in the doctrine of religion; And for his warrant of contemning all ancient Fathers and Councels in respect of his owne Opinions, borrowes the words in *Ecclesiasticus*; cited by the Councell of *Constantinople*; *Beatus qui prædicat verbum inauditum*, Blessed is he that preaches the word never before heard of; impiously, and ignorantly marring the text, mistaking the sense, belying the Authour, slandering the Councell; the misprision being no lesse ridiculous, than palpable; For, whereas the words are (εἰς ἀκοὴν) *in auditum*; he turnes them both into one adjective (*inauditum*) and makes the sentence as monstrous, as his owne stupidity. Pope *Hormisda* in his Epistle to the Priests and Deacons of *Syria*, turnes it right, *Qui prædicat verbum in aurem obedientis*; He that preaches a word to the obedient; farre bee it from any sober and Orthodoxe Christian, to entertaine so wild and wicked a thought; he hath learned, that, the old way is the good way, and will walk therin accordingly; and in so doing, finds rest to his soule; he that preacheth this word, is no lesse happy, than hee that obediently heares it; neither shall a man finde true rest

Concil. Constantinop. Act. 5. Ecclesiast 25. μακάριος ὁ κηρύσσων ῥῆμα λόγον εἰς ἀκοὴν ἀνακούοντος.

Ier. 6. 16.

to his ſoule, in a new and untrodden by-way. If therefore it ſhall be made to appeare, that this government by lay-Presbyters, is that which the ancient, and ſucceeding Church of God never acknowledged, untill this preſent age, I ſhall not need to perſwade any wiſe and ingenuous Chriſtian (if otherwiſe he have not loſt the free liberty of his choice) that he hath juſt cauſe to ſuſpect it for a miſgrounded novelty. For ſuch it is.

§. 22.

The fifteenth ground: That to depart from the judgment and practice of the univerſall Church of Chriſt ever ſince the Apoſtles times, and to betake our ſelves to a new invention, cannot but be (beſides the danger) vehemently ſcandalous, &c.

LAſtly, it muſt upon all this neceſſarily follow; that to depart from the judgement and practice of the univerſall Church of Chriſt ever ſince the Apoſtles times, and abandon that ancient forme wherein we were and are legally and peaceably infeoffed, to betake our

our ſelves to a new one, never, till this age, heard of in the whole Chriſtian world, it cannot but be extremely ſcandalous, and ſavour too much of Schiſme. How ill doth it become the mouth of a Chriſtian Divine, which *Parker* hath let fall to this purpoſe; Who dareth to challenge learned *Caſaubon* for propoſing two means of deciding the moderne controverſies, Scriptures, and Antiquity; what more eaſie triall can poſſibly be projected? Who, but a profeſt Novelliſt can diſlike it? τὰ ἀρχαῖα was the old and ſure rule of that ſacred Councell; and it was *Salomons* charge, *Remove not the old land-marks.* If therefore it ſhall be made to appeare, that Epiſcopacie, as it preſuppoſeth an imparity of order and ſuperiority of government hath been a ſound ſtake pitched in the hedge of Gods Church, ever ſince the Apoſtles times; and that Parity and lay-Presbytery are but as new-ſprung bryars, and brambles, lately woven into the new-plaſhed fence of the Church; In a word thus, if it be manifeſt, that the government of Biſhops in a meet and moderate imparity, in which we aſſert it, hath been peaceably continued in the Church ever ſince the Apoſtolicall Inſtitution thereof; and that the govern-

Quod duo nescia posuerit. Park. *Polit. Eccleſ. l. 2. c. 5.*

Prov. 23. 10.

ment

ment of lay-Presbyters hath never beene so much as mentioned, much lesse received in the Church, untill this present age; I shall need no farther argument to perswade all peaceable and well-minded Christians to adhere to that ancient forme of Administration, which with so great authority is derived unto us, from the first Founders of the Gospell; and to leave the late supply of a lay-Presbyterie to those Churches, who would, and cannot have better.

The

The Second Part.

§. I.

The termes and ſtate of the Queſtion, ſetled and agreed upon.

THeſe are the grounds; which, if they prove (as they cannot but do) firm and unmoveable, we can make no fear of the ſuperſtructure: Let us therefore now addreſſe our ſelves to the particular points here confidenly undertaken by us, and made good all thoſe ſeverall iſſues of defence, which our holy cauſe is moſt willingly caſt upon.

But before we deſcend to the ſcanning of the matter; reaſon and order require, that according

cording to the old and ſure rules of Logicians, the terms be cleared and agreed upon; otherwiſe we ſhall perhaps fight with ſhadows, and beat the ayr.

It hath pleaſed the providence of GOD, ſo to order it, that as the Word it ſelf, the Church; ſo the names of the Offices belonging to it, in their ſeverall comprehenſions, ſhould be full of Senſes, and variety of uſe and acception; and that in ſuch manner, that each of them runs one into other, and oftentimes interchanges their Appellations. A Prophet, we know, is a foreteller of future things; an Evangeliſt, in the naturall ſence of the word, is he that preaches the glad tidings of the Goſpel; an Apoſtle, one of Chriſts twelve great Meſſengers to the world; a Biſhop, ἐπίσκοπος, an Overſeer of the Church; a Presbyter, ſome grave, ancient Churchman; a Deacon, a ſervant, or Miniſter in the Church: yet all theſe in Scripture are ſo promiſcuouſly uſed, that a Preacher is more then once termed a Prophet; an Evangeliſt, an Apoſtle; an Apoſtle, a Biſhop; an Apoſtle, a Presbyter; a Presbyter, an Apoſtle, as *Romans* 6.7. a Presbyter, a Biſhop: and laſtly, an Evangeliſt and Biſhop, a Deacon

1 Cor. 14. Act 1. 20
2 Ep. Iohn & 1 Peter 5. 1. 1 Tim. 4. 6.

a Deacon or Miniſter; for all theſe met in *Timothy*, alone, who, being Biſhop of *Epheſus*, is with one breath charged to do the work of an Evangeliſt, and to fulfill his διακονίαν, or Miniſtery: It could not be otherwiſe likely, but from this community of names there would follow ſome confuſion of apprehenſions; for ſince names were intended for diſtinction of things, where names are the ſame, how can the notions be diſtinguiſhed? But howſoever it pleaſed the Spirit of God, in the firſt hatching of the Evangelicall Church, to make uſe of theſe indiſtinct expreſsions, yet, all this while the Offices were ſeverall, known by their ſeverall Characters and employments, So, as the function, and work of an Apoſtle was one, *viz.* To plant the Church, and to ordain the Governours of it; of a Biſhop, an other, to wit, To manage the Government of his deſigned Circuit, and to ordain Presbyters and Deacons; of a Presbyter, another, namely, To aſsiſt the Biſhop, and to watch over his ſeverall charge; of a Deacon, another, (beſides his ſacred ſervices) to order the ſtock of the Church, and to take care of the poor: yet all theſe agreed in one Common Service,

which was the propagation of the Goſpel, and the founding of Gods Church; and ſoon after, the very terms were contra-diſtinguiſhed, both by the ſubſtance of their charge, and by the property of their Titles; inſomuch as bleſſed *Ignatius*, that holy Martyr, who lived many yeers within the times of the Apoſtles, in every of his Epiſtles (as we ſhall ſee in the ſequel) makes expreſſe mention of three diſtinct orders of Government, Biſhops, Presbyters, Deacons.

Now we take Epiſcopacie, as it is thus punctually differenced, in an eminence from the two inferior orders of Presbyter and Deacon; ſo as to define it, Epiſcopacie is no other than an holy order of Church-Governours, appointed for the Adminiſtration of the Church. Or, more fully thus; Epiſcopacie is an eminent order of ſacred function, appointed by the Holy Ghoſt, in the Evangelicall Church, for the governing and overſeeing thereof; and for that purpoſe, beſides the Adminiſtration of the Word and Sacraments, indued with power of impoſition of hands, and perpetuity of Iuriſdiction. Wherein we finde, that we ſhall meet with two ſorts of Adverſaries;

ſaries; The one are furiouſly and impetuouſly fierce, crying down Epiſcopacy for an unlawfull, and Antichriſtian ſtate, not to be ſuffered in a truely Evangelicall Church, having no words in their mouthes, but the ſame which the cruell Edomites uſed concerning *Ieruſalem*, Downe with it, down with it, even to the ground: And ſuch are the frantick Separatiſts, and Semi ſeparatiſts of our time, and Nation, who are only ſwayed with meer paſsion, and wilfully blinded with unjuſt prejudice. Theſe are Reformers of the new Cut, which if *Calvin* or *Beza* were alive, to ſee, they would ſpit at, and wonder whence ſuch an off-ſpring ſhould come. Men that defend and teach there is no higher Eccleſiaſticall government in the world, than that of a Pariſh: that a Parochiall Miniſter (though but of the blindeſt village in a Country) is utterly independant, and abſolute, a perfect Biſhop within himſelfe, and hath no ſuperiour in the Church upon earth, and doth no leſſe inveigh even againſt the overruling power of Claſſes, Synods, &c. than of Biſhops: you are not perhaps of this ſtraine, for we conceive that our Northern neighbors deſire and affect to conforme unto the Genevi-

Honoratiſſ. Do. Glanico Cancellario Scotiæ reſpon. ad ſex quæſtiones.

an or French diſcipline, for which we find *Beza's* directions (although both your act of abrenunciation, and ſome ſpeeches, let fall in the aſſembly of *Glaſco*, and of the plea of Covenanters (fetching Epiſcopacy within the compaſſe of things abjured) might ſeem to intimate ſome danger of inclination this way) our charity bids us hope the beſt, which is, that you hate the frenzeys of theſe our wilde Countrey-men abroad, for whom no anſwer is indeed fit, but to darke lodgings, and Ellebore. The other is more milde and gentle, and leſſe unreaſonable; not diſallowing Epiſcopacy in it ſelfe, but holding it to be lawfull, uſefull, ancient; yet ſuch as was by meer humane device, upon wiſe and politick Conſiderations, brought into the Church, and ſo continued, and therefore upon the like grounds alterable; with both theſe we muſt have to do. But ſince it is wind ill loſt to talke reaſon to a mad-man, it ſhall be more than ſufficient, to confute the former of them, in giving ſatisfaction to the latter: for if wee ſhall make it appeare, that Epiſcopacy is not onely lawfull and ancient, but of no leſſe than divine inſtitution, thoſe raving and black mouthes are fully ſtopped, and thoſe more eaſie and moderate

rate oppoſites at once convinced. But before we offer to deal blows on either ſide, it is fit we ſhould know how far we are friends and upon what points this quarrell ſtands.

It is yielded by the wiſer fautors of Diſcipline, that there is a certain Polity neceſſary for the retention of the Churches peace; That this Polity requires that there muſt be ſeverall Congregations or flocks of Chriſtians, and that every flock ſhould have his own Shepherd; That ſince thoſe guides of Gods people are ſubject to error in Doctrine and exorbitance in manners, which may need correction and reformation; and many doubtfull caſes may fall out, which will need deciſion, it is requiſite there ſhould be ſome further aid, given by the counſell and aſſiſtance of other Paſtors; That thoſe Paſtors, met together in Claſſes and Synodes, are fit arbiters in differences, and cenſurers of errors and diſorders. That in Synodes thus aſſembled there muſt be due order kept; That order cannot be kept, where there is an abſolute equality of all perſons convened: That it is therefore neceſſary that there ſhould be an head, Preſident, or Governour of the aſſembly, who ſhall marſhall all the affairs of thoſe meetings,

hall, J.

tings, propound the Caſes, gather the voyces, pronounce the Sentences and judgements; but in the mean while, he (having but lent his tongue for the time to the uſe of the Aſſembly) when the buſineſſe is ended, returnes to his own place without any perſonall inequality. A lively image whereof we have in our lower houſe of Convocation; the Clerks whereof are choſen by the Clergy of the ſeverall Dioceſſes: They all having equall power of voyces, aſſemble together, chooſe their Prolocutor; He cals to the houſe, receives petitions, or complaints, propoſes the buſineſſes, asks and gathers the ſuffrages, diſmiſſes the Seſsions, and the action once ended takes his former ſtation, forgetting his late ſuperiority. This is the thing challenged by the Patrons of Diſcipline, who do not willingly heare of an upper houſe, conſiſting of the Peeres of the Church, whoſe grave authority gives life to the motions of that lower body. They can be content there ſhould be a prime Presbyter, and that this Presbyter ſhall be called Biſhop, and that Biſhop ſhall moderate (for the time) the publike affairs of the Church; but without all innate and fixed ſuperiority; without all (though never ſo moderate)

Iuriſ-

Iuriſdiction. *Calvin* in this caſe ſhall ſpeak for all, who writing of the ſtate of the Clergie in the Primitive times, hath thus, *Quibus ergo docendi munus &c.* Thoſe therefore which had the charge of teaching injoined unto them, they named Presbyters: Theſe Presbyters out of their number in every city choſe one to whom they eſpecially gave the title of Biſhop; leſt from equality (as it commonly fals out) diſcords ſhould ariſe. Neither was the Biſhop ſo ſuperiour to the reſt in honour and dignity, as that he had any rule over his Colleagues, but the ſame office and part which the Conſul had in the Senate, to report of buſineſſe to be done, to ask the votes; adviſing, admoniſhing, exhorting to go before the reſt, to rule the whole action by his authority, and to execute that, which by the common Councell was decreed. The ſame office did the Biſhop ſuſtain in the aſſembly of the Presbyters. Thus he; and to the ſame purpoſe *Beza* in his Treatiſe of the degrees of the miniſtery; *Moulin*, *Chamier*, others. So as we eaſily ſee how our Biſhop differs from *Calvins*, namely in a ſetled imparity, and a perpetuity of juriſdiction. Give me therefore ſuch a Paſtor, as ſhall be ordained a perpetuall

Calv. Inſtit. l. 4. c. 4.

Moderator in Church affairs, in a fixed imparity, exerciſing Spirituall Iuriſdiction, out of his owne peculiarly demandated Authority, this is the Biſhop whom we contend for, and whom they oppoſe; I do well ſee therefore how we may make a ſhorter cut of this controverſie, than hath formerly been made by others, whoſe large diſcourſes (upon the importune Angariation of others) hath been learnedly ſpent upon the names and titles of a Biſhop, and Presbyter, upon the extent of their firſt charge, whether Parochiall, or Dioceſan: And upon the difference and priority of thoſe Limitations; ſince the only thing that diſpleaſeth in Epiſcopacy is their majority above Presbyters (which is pretended ſhould be only a priority of Order, not a ſuperiority of degree) and their power of juriſdiction over Presbyters (for yield theſe by a due ordination, to a prime paſtor for a conſtant continuance, you make him a Biſhop, denie theſe to a Biſhop, you make him no other than a plain Presbyter) our only labour therefore muſt be to make good theſe two points; and to evince, that imparity in the Governours of the Church, and the power of Epiſcopall Iuriſdiction, is not of any leſſe than

Apoſto-

Apoſtolicall and divine Inſtitution: to which Task we now addreſſe our ſelves, Σὺ ϑ Θεὸς. &c.

§. 2.

Church government begun by our Saviour in a manifeſt imparity.

10 WE begin with our undertaken iſſues, and ſhall ſhow that this imparitie of government, and Epiſcopall Iuriſdiction was founded by Chriſt, and erected by his Apoſtles, both by their practiſe and recommendation. Who ſees not then a manifeſt imparitie in our Saviours owne choice, in the firſt gathering of his Church; wherein his Apoſtles were above his other Diſciples; the twelve above the 70: above them in priviledges, and eſpecially in the 20 immediateneſſe of their calling, above them in their Maſters reſpects, above them in gifts, and in the power of their diſpenſation, above them in Commiſsion, above them in miraculous operations: Even thoſe 70 were Miniſters of the Goſpel, but thoſe twelve were (even as it were) the Patriarks of the Church,

noted ſtill by an article of Eminence (οἱ δώδεκα) The twelve, others were labourers in the work, theſe were maſter-builders, as St. *Paul* to his Corinthes; others might heal by their touch, theſe by their very ſhadow: Others had the holy Ghoſt, theſe gave it: *Philip* was an Evangeliſt, he preached, he wrought miracles, he converted and baptized the Samaritans, yet till *Peter* and *Iohn* came down and prayed, and laid their hands on them, they recived not the holy Ghoſt. And how plain is it that ſuch honorable regard was given to the Twelve, that when one room fell voyd by the Treaſon of *Iudas*, it muſt, by the direction of the Spirit of God, be made up by an election out of the 70. Had it not been an higher preferment to have been an Apoſtle, wherefore was that ſcrutiny and choyce? What do I urge this point? He never read Scripture that can doubt of it: wherefore did the choſen veſſell ſtand ſo highly upon the challenge of his Apoſtleſhip, if he had not known it to be a ſingular honour? And how punctually doth he marſhall up, as ſome divine Herald, the due rankes of Eccleſiaſticall offices; Firſt Apoſtles, Secondly Prophets, Thirdly Teachers, then thoſe that do miracles, after that the gifts

Act. 8. 14. 15.

Hier. de ſcript. Eccleſ.

1 Cor. 12. 28.

gifts of healing, helps in governing, diverſity of Tongues; but perhaps you will not be ſo illiberall, as to deny the Apoſtles a precedency of honour in the Church: how can you, and bee a Chriſtian? But you ſticke at their Iuriſdiction: Here was nothing but equality; true, an equality among themſelves, *pari conſortu præditi, et honoris et poteſtatis*, as *Cyprian* truly: but a ſuperiority of power in them all, and in each of them, over the reſt of the members of Chriſts Church: Verily I ſay unto you, ſaith our Saviour, ye that have followed me in the Regeneration, when the Son of man ſhall ſit in the throne of his glory, ye ſhall alſo ſit upon twelve Thrones, judging the twelve Tribes of Iſarel; (ἐν τῇ παλιγγενεσίᾳ) in the Regeneration. That is, as *Cameron* very well interprets it, in the Renovation of the Church: for under the ſtate of the Goſpel, the Church was as new born, and made anew, according to that of St. *Paul*, All things are become new; alluding to the Prophet *Iſaiah*, who to this ſence, Behold (ſaith he) I create new heavens and a new earth, and the former ſhall not bee remembred nor come into minde: And *Beza* himſelf, though he make a difference in the pointing, and thereby in the

Matth. 19. 21.

Camer. in locum.

Eſa 65. 17.

tiall, J.

Conſtruction, yet grants, that according to his ſecond ſenſe, the preaching of the Goſpell by Chriſt and his meſſengers, is meant by this regeneration *Quia tum veluti de integro conditus eſt mundus*, becauſe then the world was, as it were, made anew: So as then was the time, when the Sonne of man began to bee exalted to the Throne of his glory, both in earth and in Heaven: And then ſhould the Twelve that had forſaken all for him, enjoy all in him: Then ſhould they ſit on twelve Thrones, and judge the twelve Tribes of Iſrael. What are the twelve Tribes of Iſrael, but the whole Church of God? For, whereof did the firſt Chriſtian Church conſiſt, but of converted Iewes? And whither did our Saviour bend all his alluſions but to them? They had their twelve Princes of the Tribes of their Fathers, heads of the thouſands of Iſrael. They had their ſeventy Elders to bear the burden of the people.

Num. 1. 16.

Nu. 11. 16. 17.

The Son of God affects to imitate his former Polity, and therefore chooſes his twelve Apoſtles, and 70 Diſciples o tgather and ſway his Evangelicall Church: The twelve Tribes then are the Church: The twelve Apoſtles muſt be their Iudges and governours: Their ſitting

ſhowes

ſhowes authoritie : Their ſitting on Thrones, eminence of power : their ſitting on twelve Thrones, equalitie of their Rule: their ſitting to judge, power and exerciſe of Iuriſdiction : their ſitting to judge the twelve Tribes of Iſrael, the univerſalitie of their power and juriſdiction : And what Iudgement could this be but Eccleſiaſticall and Spiritual (for civill rule they challenged not) and what Thrones but Apoſtolicall, and by their derivation, Epiſcopall? Who knowes not how ordinary that ſtile is, (ὁπισκόπων θρόνῳ?) we finde it even in *Ærius* himſelf: And if the Apoſtles ſeat was his Throne, and the Biſhops ſucceeded the Apoſtles in thoſe ſeats, who can deny them this power of Spirituall judicature and juriſdiction? To the ſame purpoſe is that of S. *Auguſtine*, who upon the words of S. *Iohn*, I ſaw ſeats, and ſome ſitting on them, & judgement was given, hath thus *Non hoc putandum de ultimo judicio &c.* We may not think this ſpoken of the laſt judgement, but the ſeats of the Prelats or preſidents by whom the Church is governed, and the governors themſelves are to be underſtood, & the judgment that is given cannot be any better way taken, than for that which is ſaid, *Whatſoeuer ye binde on earth, ſhalbe bound in heauen.*

Epiphan. hæreſ. 75.

Aug. de Civit. dei 1. 20.

Sect.

§. 3.

The execution of this Apoſtolicall power after our Saviours aſcent into Heaven.

THe power is clear, will you ſee the Execution of it? Look upon St. *Paul*, the Poſthumous, and Supernumerary, but no leſſe glorious Apoſtle: ſee with what Majeſty he becomes his new erected Throne: one while deeply [a]charging and commanding, another while [b] controlling and cenſuring: One while [c] giving Laws and Ordinances, another while urging for their obſervance: One while [d]ordaining Church-governours, another while adjuring them to do their duties: one while threatning puniſhment, another while inflicting it: And if theſe be not acts of Iuriſdiction, what can be ſuch? which ſince they were done by the Apoſtle, from the inſtinct of Gods Spirit, wherewith he was inſpired, and out of the warrant of his high vocation, moſt manifeſt it is, that the Apoſtles of Chriſt had a ſupereminent

(a) 2 Theſſ 3 6.
(b) 1 Cor. 5. 4. 5. 6. 7.
(c) 1 Cor. 11. 2. 2 Cor. 16. 1.
(d) 1 Tim. 1. 6. 2 Tim. 2. 9. 1 Tim. 6. 13. 2 Cor. 13. 2. 1 Cor. 4. 21. 1 Tim. 1. 20.

nent power in Gods Church: And if any perſon whoſoever (though an Evangeliſt or Prophet) ſhould have dared to make himſelfe equall to an Apoſtle, he had been hiſſed out, yea rather thunder-ſtruck by deep Cenſure, for an Arrogant and ſaucy uſurper. Now if our bleſſed Saviour thought it fit to found his Church in an evident imparity, what reaſon ſhould we have to imagine he did not intend ſo to continue it? It had been equally eaſie for him (had he ſo thought meet) to have made al his followers equally great; none better than a diſciple, none meaner than an Apoſtle: But now ſince it hath pleaſed him to raiſe up ſome to the honour of Apoſtles, no leſſe above the 70, than the ſeventy were above the multitude, only injoyning them, that the higheſt in place, ſhould be the loweſt in minde, and humility of ſervice, what doth he, but herein teach us, that he meant to ſet this courſe for the inſuing government of his Church. Neither is it poſſible for any man to be ſo abſurd, as to think that the Apoſtles, who were by their heavenly Maſter, infeoffed in this known preeminence, ſhould, after the Aſcent of their Saviour, deſcend from their acknowledged ſuperiority, and make themſelves

hall, J.

but equall to the Presbyters they ordained. No they ſtill and ever (as knowing they were qualified for that purpoſe, by the more ſpeciall graces of the holie Ghoſt) kept their holie ſtate, & maintained the honour of their places. What was the fault of *Diotrephes*, but that, being a Church-governour, he proudlie ſtood out againſt St. *John*, not acknowledging the Tranſcendant power of his Apoſtolicall Iuriſdiction, whom the provok't Apoſtle threats to correct accordinglie? ſo as thoſe that lay *Diotrephes* in our diſh, do little conſider that they buffet none but themſelves, who ſymbolize with him in oppoſing Epiſcopal, that is, as all antiquity was wont to conſtrue it, Apoſtolicall government.

But you are ready to ſay, This was during their own time, they were perſons extraordinary, and their calling and ſuperioritie died with them: Thus our *Tileno-maſtix* in terms. The only queſtion is, Whether, of the ordinary Presbyters, which were ſinglie ſet over ſeverall Churches, they advanced one in degree above his brethren. We ſhall erre then if we diſtinguiſh not. Theſe great Ambaſſadors of Chriſt ſuſtained more perſons than one; they comprehended in themſelves the whole Hierarcy: they

Paraei. l. 1. c. 4.

were

were Christians, Presbyters, Bishops, Apostles. So it was, they were Apostles immediatlie called, miraculouslie gifted, infalliblie guided, universallie charged. Thus, they had not, they could not have, any successors; they were (withall) Church governours appointed by Christ to order and settle the affairs of his Spirituall Kingdome; And therein (besides the preaching of the Gospel, and baptizing, common to them, with other Ministers) to ordain a succession of the meet Administrators of his Church. Thus they were, would be, must be succeeded: Neither could the Church otherwise have subsisted; No Christian can denie this, all binding upon a necessitie of Apostolicall succession, though differing in the qualitie, and degree of their successors.

§. 4.

The derivation of this power and majority from the Apostles to the succeeding Bishops.

NOw therefore, that we have seene what ground our Saviour laid for a superioritie in them: Let us see how they by his divine in-

ſpiration erected it in others, who ſhould follow them; that was Apoſtolicall, this was Epiſcopall: It is true, as *Calvin* ſaith, that at the firſt, all to whom the Diſpenſation of the Goſpell was committed, were called Presbyters, whether they were Apoſtles, Evangeliſts, Prophets, Paſtors and Doctors, as before the Apoſtles were commonly called by the name of Diſciples, in every Chapter, yet in degree ſtill above the 70; and we do ſtill ſay, one while Biſhops and Curats, comprehending all Presbyters and Deacons under that name, another while Biſhops, Paſtors, & Curats, not diſtinctly obſerving the difference of names. So they all were called Presbyters, yet not ſo, but that there was a manifeſt and full diſtinction betwixt the Apoſtles and Presbyters, as thriſe Act. the 15. They therefore, though out of humility they hold the common names with others, yet maintained their places of Apoſtles, and governed the Church at firſt, as it were, in common; And thus, as St. *Ierome* truly, All maine matters were done in the beginning by the common Councell, and conſent of the Presbyters; their conſent; but ſtill the power was in the Apoſtles, who in the nearer Churches (ſince they

they in perſon ordered Eccleſiaſticall affairs) ordained only Presbyters; in the remoter, Biſhops. This for the Conſummation of it, was an act of time; Neither was the ſame courſe held at once, in every Church (whiles it was in *Fieri*) ſome, which were nearer, being ſupplied by the Apoſtles preſence, needed not ſo preſent an Epiſcopacy, Others that were ſmall, needed not yet their full number of Offices, neither were there perhaps fit men for thoſe places of eminence, to be found every where; whence it is, that we finde in ſome Scriptures mention only of Biſhops and Deacons; in others, of Presbyters, not of Biſhops. This then was the Apoſtles courſe, for the plantation of the Church, and the better propagation of the Goſpel, where ever they came, they found it neceſſary to ordain meet aſſiſtants to them, and they promiſcuouſly imparted unto them all their owne ſtile (but Apoſtolicall) naming them Biſhops and Presbyters, and Deacons according to the familiarity and indifferency of their former uſage therein: But when they, having divided themſelves into ſeverall parts of the world, found that the number of Chriſtians (eſpecially in the greater Cities) ſo multi-

plied, that they must needs be divided into many Congregations, and those Congregations must necessarily have many Presbyters, and those many Presbyters, in the absence of the Apostles, began to emulate each other, and to make parties for their own advantage; then (as St. *Ierome* truly notes) began the manifest and constant distinction betwixt the Office of Bishops and Presbyters to be both known and observed. For now, the Apostles, by the direction of the Spirit of God, found it requisite and necessary for the avoyding of schisme and disorder that some eminent persons should every where be lifted up above the rest, and ordained to succeed them in the ouer-seeing and ordering both the Church and their many Presbyters under them, who by an eminence, were called their Bishops, Or, as the word signifies, *Supervisors*, and Governours. So as the Ministers (σκοποῦντες) *Phil.* 3. 7. they διακονοῦντες, (for as the Offices, so the names of Bishop and Deacon, were of Apostolicall foundation) These Bishops therefore were the men whom they furnished with their own ordinary power, as Church-governors, for this purpose; Now the offices grew fully distinct, even in the Apostles

ſtles daies, and under their own hands, although ſometimes the names, after the former uſe, were confounded.

All the queſtion then ſhortly, is, whether the Apoſtles of Chriſt ordained Epiſcopacie, thus ſtated, and thus fixedly-qualified with Imparitie and Iuriſdiction. For if we take a Biſhop for a parochiall Paſtor, and a Presbyter for a Lay-elder (as too many miſconſtrue the terms) it were no leſſe then madneſſe to doubt of this Superioritie: but we take Epiſcopacie in the proper, and fore-defined ſence; and Presbyterie according to the only, true and ancient meaning of the Primitive Church, *viz* for that which we call now Prieſthood; the other is a meerly new and uncouth deviſe, neither came ever within the Ken of antiquitie. As for the further ſubdiviſion of this quarrell, whether Epiſcopacy muſt be accounted a diſtinct Order, or but a ſeverall degree in the ſame Order, there is heer no need for the preſent, to enter into the diſcuſsion of it; Eſpecially ſince I obſerve that the wiſer ſort of our oppoſites are indifferent to both, ſo that whichſoever you take, may be granted them to be but *Iuris humani*; And I cannot but wonder at the toughneſſe of thoſe

other

other oppoſites, which ſtand ſo highly upon this difference, to have it meerly but a degree; In the mean while never conſidering that thoſe among the Pontificiall Divines (which in this point are the greateſt Patrons of this their fancy) go all upon the ground of the Maſſe, according to which they regulate and conforme their opinions therein; Firſt making all Eccleſiaſticall power to have reference to the body of Chriſt; (as *Bellarmine* fully) then every Prieſt, being able with them, to make his Maker, what poſsible power can be imagined, ſay they, to be above that? The Presbyter therefore conſecrating as well as the Biſhop, the Order (in their conceit) upon this ground, can be but one: So then theſe doughty Champions among us, do indeed, but plead for Baal, whiles they would be taken for the only pullers of him down. But for our ſelves, taking order in that ſenſe, in which our Oracle of learning, Biſhop *Andrewes*, ci es it out of the School, *qua poteſtas eſt ad actum ſpecialem*; there can be no reaſon to deny Epiſcopacy to be a diſtinct order, ſince the greateſt detractors from it, have granted the power of Ordination of Prieſts & Deacons, and of Impoſition of hands for Confirmation,

Bellarm. de ſacram. Ord n. l. 1. c. 9.

Winton. Epiſt. ad Molin. 1.

mation, to Biſhops only : They are *Chamiers* owne words, *Accipere Epiſcopum novam poteſtatem, & Jurisdictionem non iverim inficias*; I cannot denie that a Biſhop (as ſuch) receiveth a new power and juriſdiction: Moreover in the Church of *England*, every Biſhop receives a new Ordination (by way of Eminence, commonly called his Conſecration) which cannot be a void-Act, I trow, and muſt needs give more then a degree; and why ſhould that great and ancient Councell define it to be no leſſe than ſacriledge, to put down a Biſhop into the place of a Presbyter, if it were only an abatement of a degree? but howſoever this be, yet if it ſhall appear that there was by Apoſtolicall Ordination, ſuch a fixed imparity, and conſtant Iuriſdiction amongſt thoſe, who were intruſted with the teaching and governing Gods people, that is, of Biſhops above the other Clergie, as I have ſpoken, we have what we contend for, which whiles I ſee doubted, I cannot but wonder with what eies men read St. *Paul* in his Epiſtles to *Timothy* and *Titus*; Surely in my underſtanding the Apoſtle ſpeaks ſo home to the point, that if he were now to give direction to an Engliſh Biſhop, how to demean him-

Camer. de Oecumen. Pontif. l. 10. c. 5.

ſelfe in his place, he could not ſpeak more fully to the execution of this ſacred Office: For I demand what it is that is ſtood upon, but theſe two particulars, the eſpeciall power of Ordination, and power of the ruling and cenſuring of Presbyters; and if theſe two be not clear in the charge of the Apoſtle to thoſe two Biſhops, one of *Crete*, the other of *Epheſus*; I ſhall yield the cauſe, and confeſſe to want my ſenſes.

§. 5.

The clear Teſtimonies of Scripture, eſpecially thoſe out of the Epiſtles *to* Timothy *and* Titus, *urged.*

NOw, becauſe this is the main point that is ſtood upon, and ſome wayward oppoſites are ready to except at all proofs but Scripture; I ſhall take leave briefly, to ſcan thoſe pregnant Teſtimonies, which I finde in thoſe two Apoſtolicall Epiſtles; and firſt *Timothy* is charged, to charge the preachers of *Epheſus*, that they teach no other Doctrine than was preſcribed; That they do not give heed to

1 Tim. 1. 3.

Fables

Fables and Genealogies. If *Timothy* were an equall Presbyter with the reſt, thoſe Teachers were as good as he; what then had he to do to charge Teachers? Or what would thoſe Teachers care for his charge? How equally apt would they be to charge him to keep within his own compaſſe, and to meddle with his own matters? It is only for Superiors to charge, and inferiors to obey. Secondly, this charge S. *Paul* commits to *Timothy* to overſee and controll the unmeet and unſeaſonable doctrines of the *Epheſian* falſe teachers, according to the prophecies which went before of him; and that in oppoſing himſelfe to their erroneous opinions, he might war a good warfare: This controlment cannot be incident into an equality; In this charge therefore both given and executed (however it pleaſed our *Tileno-maſtix* in a ſcurrilous manner to jeer us upon the like occaſion, with a *profecto erit peßimus Dominus Epiſcopus Paulus*) that S. *Paul* was an ill Lord Biſhop) I may truly ſay that both St. *Paul* and *Timothy* his diſciple, doth as truly Lord it heer, in their Epiſcopall power, as thoſe Biſhops which they have abdicated.

1 Tim. 1. 12.

1 Tim. 3. 8. 9. 10. Thirdly, *Timothy* must prove and examine the Deacons, whether they be blameleſſe, or not; Whether they be ſo qualifyed as is by him preſcribed: and if they be found ſuch, muſt allow them to uſe the office of a Deacon, and upon the good and holy uſe of it, promote them to an higher degree; How ſhould this be done without a fixed Superiority of power? Or what other than this doth an Engliſh Biſhop?

1 Tim. 3. 15. Fourthly, *Timothy* is encharged with theſe things in the abſence of St. *Paul*, that if he ſhould tarry long, he might know how to behave himſelf in the houſe of God, which is the Church of the living God; That is, how to carry himſelf, not in the Pulpit only, but in Church government; in admitting the Officers of the *Epheſian* Church; This could not be meant of the duties of a meer Presbyter; for what hath ſuch an one to doe with the charges and Offices of his Equals? *par in parem &c.* Beſides that houſe of *God*, which is the Church (wherin his behaving is ſo required) is not ſome one private Congregation; ſuch an one were not fit for that ſtyle of the Pillar and ground of Truth, but that famous Dioceſan Church of *Epheſus* (yea of *Aſia* rather (wherin there was the uſe of the variety

of

of all those offices prescribed) Neither may we think that *Timothy* was before (after so much attendance of the blessed Apostle in his journeys) ignorant of what might concerne him as an ordinary Minister; it was therefore a more publique and generall charge, which was now imposed upon him; he therefore that knew how to behave himself in a particular Congregation, must now know what carriage is fit for him, as a Diocesan.

Fifthly, *Timothy* must put the brethren, that is, the Presbyters, in remembrance of the foretold dangers of the last times, and must oppose the false doctrine there specified, with this charge, *Command and teach.* He must teach then himself, he must command others to teach them. Had he been only a simple Presbyter, he might command and go without; Now hee must command: If our Lords Bishops do so much, what do they more? 1 Tim. 4 6.

Sixthly, *Timothy* is encharged with censures and prescribed how he must manage them towards old and yong; *Rebuke not an Elder (roughly) &c.* He is also to give charge concerning the choyce, carriage, and maintenance of these widowes, which must be provided for 1 Tim. 5. 1.

by the Church, he hath power to admit ſome, and to refuſe others, and to take order the Church be not charged unduely, which a ſingle Presbyter alone, is not allowed to do, even where their own Presbytery is on foot.

1 Tim. 5. 17. Seventhly, *Timothy* muſt care and ſee that the Elders, or Presbyters who are painfull in their callings, be reſpectfully uſed, and liberally maintained; what is this to an ordinary Presbyter, that hath no power of diſpoſing any maintenance? If every Presbyter had, and no body over them to moderate it, at what a paſſe would the quiet of the Church be? Who would not repute himſelfe to be moſt painfull, if himſelfe might be judge? No, it was the Biſhops work, that; A thing that the Biſhops once might well do, when all the Presbyters were (and ſo were all at firſt) as of the Biſhops family; all the tiths and means of the Church comming in to him, and he diſpencing among the Prieſts and other Church-officers, to every one his portion; Now indeed as by the diſtinction of Pariſhes, and ſince that, by other events, things are falne; it is that which our Biſhops indeed may endeavour and pray for; but ſure I am, it is more than they can hope to do, till God himſelfe be pleaſed to amend it.

Eightly

Eighthly, *Timothy* was charged not to receive an accuſation againſt an Elder, or Presbyter, but before two or three witneſſes: So then *Timothy*, by his place, might receive accuſations againſt Presbyters; How could he do ſo if he were but their equall? Our Northerne *paracleſis* can tell us *parium neutrum alteri ſubordinatur*, and *paria non ſunt* ἀνάπαλιν; that fellowes cannot be ſubordinate; witneſſes muſt bee called before him, in caſes of ſuch accuſation: How can this be without a Iuriſdiction? And when he findes a Presbyter manifeſtly faulty, he may, he muſt rebuke him before all; that others alſo may fear; That of *Epiphanius* is upon good ground therefore; The Divine ſpeech of the Apoſtle, teacheth who is a Biſhop, and who a Presbyter, in ſaying to *Timothy*, Rebuke not an Elder, &c. How could a Biſhop rebuke a Presbyter, if he had no power over a Presbyter. Thus he. The evidence is ſo clear, that *Cameron* himſelfe cannot but confeſſe, *Nullus eſt dubitandi locus &c.* There can be no doubt, ſaith he, but that *Timothy* was elected (by the Colledge of Elders) to governe the Colledge of the Elders, and that not without ſome authority, but ſuch as had meet limits; Thus muſt, thus might *Timothy* do

1 Tim. 5. 19.

Scot. ὁ τυχ. l. 1. c. 4.

Epiphan. hæres. 75.

Camer. in 1 Tim. 4.

do even to Presbyters: what could a Bishop of *England* do more? And thus *Cameron*. Though I cannot approve of his election by the Colledge; that conceit is his own, but the authoritie is yielded.

1 Tim. 5. 21. Ninthly, *Timothy* is charged before God, and the Lord Iesus Christ, and the elect Angels, to observe all these things, without preferring one Presbyter before an other, and doing nothing by partiality; plainly therefore *Timothy* was in such place and authority as was capable of giving favour, or using rigor to Presbyters; what more can be said of ours?

1 Tim. 5. 22. Tenthly, *Timothy* is charged to lay hands suddenly on no man; he had therfore power of the imposition of hands. On whom should he lay his hands for Ordination, but on Presbyters and Deacons? therefore he above Presbyters; *The lesse*, saith the Apostle to the *Hebrews*, *is blessed of the better*. He laid hands then? Yes, but not alone, say our Opposites; My demand then is, But why then should this charge be particularly directed to *Timothy* and not to more? The Presbytery some construe to have laid hands on the ordained; but, the Presbytery so constituted, as we shall hereafter declare; but a meer

Hebr. 7. 7.

Presby-

Presbyter or many Presbyters (as of his or their owne power) never. An Apoſtle did ſo to *Timothy* himſelfe; and *Timothy*, as being a Biſhop, might do it, but who, or where ever any leſſe than he? Neither doth the Apoſtle ſay, lend not thine hand to be laid on with others; but appropriates it as his own act; whereas then our *Antitilenus* tells us the queſtion is not, whether this charge were given to *Timothy*, but, whether
01 to *Timothy* alone; me thinks he might eaſily have anſwered himſelfe; Doth St *Paul* in this act joyne any with him? were there not Elders good ſtore at *Epheſus* before? Could they have ordained without him, what need was there of this charge to be laid on *Timothy*? Be there then what Elders ſoever, their hands without a *Timothy* will not ſerve; his without theirs, might: To his own, if, at any time, he joyned theirs; what elſe do all Biſhops of *England*?
02 This concerning *Timothy*: We come next to *Titus* and his charge from St. *Paul*, to ſet Titus 1.5. in order the things that were left yet undone in the large Iſle of *Crete*, or as is now called, *Candia*, A populous Iſland, and ſtored with no leſſe than an hundred Cities, whence it had the name of ἑκατόμπολις; and to ordain Elders, or

hall, J.

Presbyters in every of those Cities, as he had been appointed by the Apostle; Lo, the whole Diocese of *Crete* is committed to his oversight, Not some one parish in it; And what must he do? Two things are injoined him; To ordain Ministers, and to correct disorders (ἵνα ἐπιδιορθώσῃ) To correct (as *Beza* turnes it not amisse) or, as *Erasmus*, *pergas corrigere*, with an intimation of his former service that way; where, that the extent of the work may be noted, τὰ λείποντα (also also, חסרון in the *Hebrew*) comprehends, both things amisse, and things wanting; So as the businesse of *Titus* was (as of a good Bishop) both to rectifie and reform those things, which were offensive; and by new orders made to supply those matters which were yet defective: As for the Ordination, it was not of some one Presbyter that wanted, to make up the number, but it was universall throughout that whole Island; κατὰ πόλιν, *per civitates*; or as we, in every City; even through the whole hundred; and not one Presbyter in each, but as the occasion might be; many in every one. The Diocese was large, the Clergie numerous.

Eccles. 1, 15.

Some

§. 6.

Some eluſions of theſe Scriptures met with, and anſwered.

THe eluſion of ſome (not mean Opponents) have deviſed, that theſe acts were injoined to *Titus*, as by way of Societie and partnerſhip with the Presbytery; ſo as that he ſhould join with them in theſe duties of correction, and Ordination, is ſo palpable and quite againſt the hair, that I cannot think the authours of it can beleeve themſelves. Had the Apoſtle ſo meant, he could as eaſilie have expreſſed it, and have directed his charge to more; *Titus* alone is ſingled out; now if it were in the power of every Presbyter to doe thoſe things, without him, what needed this weight to have been laid on his ſhoulders alone? And if the charge were, that he muſt urge and procure it to be done; By what authoritie? And if he had authority, either without, or above them, it is that we ſtrive for: And now I beſeech you, what

doth any Biſhop of *England* challenge more, as Eſſentiall to his place, than power of Ordination, and power of correction of diſorders?

Titus 1.11. Secondly, It is alſo the charge given to *Titus* (ἐπιστομίζειν) to ſtop the mouthes of thoſe falſe teachers, who broach doctrines they ought not, for filthy lucres ſake; and to paſſe ſharpe cenſures upon them; what can do this but Epiſcopall authority?

Tit. 3 10. Thirdly, Again, it is the charge upon *Titus*, *A man that is an Heretick*, after the firſt and ſecond admonition, reject. So then it is to *Titus*, it belongs to proceed againſt erroneous teachers, to judge of hereſie; to give formall admonitions to the heretick; to caſt him out of the Church, upon his Obſtinacy; Can any man ſuppoſe it to be for a meer Presbyter to make ſuch a judiciall proceſſe againſt hereticks, or to eject them out of the Church; would not they have return'd it upon him, with ſcorne and deriſion? Or what is ſpirituall Iuriſdiction, if power to do this be not? To ſumme up all therefore, it is no other than our preſent Epiſcopall power, that by the bleſſed Apoſtle, is committed to *Timothy* and *Titus*; and that with ſo cleare Evidence, that for my part, I

do

do not more fully beleeve there were ſuch men, than they had ſuch power, and theſe warrants to execute it.

It is a poor ſhift of ſome, That *Timothy* and *Titus* were Evangeliſts; and therefore perſons extraordinary, and not in this behalfe capable of ſucceſſion; For, what ever they were in their perſonall qualifications, yet here they ſtood for Biſhops; and received, as Church-
10governors, theſe charges, which were to be ordinary, and perpetuall to all that ſhould ſucceed in Eccleſiaſticall adminiſtration; As for the title; How will it appeare they were Evangeliſts? For *Titus* there is no colour; For *Timothy*; it is true; St. *Paul* charges him to do the worke of an Evangeliſt; What of that? That might imply as well that he was not indeed in that particular office, which yet Saint *Paul* would have him ſupply howſoever, and Scot. ὁ πρ. l. 1. c. 5.
20no doubt he did ſo; So he did the worke of the Lord as St *Paul* did, and yet not an Apoſtle. He that jeeres this anſwer, might know, that the implication of the word is as large for both; who knowes not the promiſcuous uſe of theſe termes? As well may they ſay he was a Doctor, becauſe he is bidden to teach, and

yet theſe Offices are challenged for diſtinct; Or a Deacon, becauſe he is charged with a διακονία, What is it to do the work of an Evangeliſt, but to preach the *Evangelium pacis*, the Goſpel of peace? which he might, he muſt do, as a Biſhop: and what propriety is there of theſe injoined workes to an Evangeliſt, as he was an Evangeliſt? What, can they ſhew it was his office, to ordain, or to cenſure? nay rather, how ſhould thoſe works which are conſtant and ordinarie, and ſo conſequentlie derivable to all ſucceſsions, to the end of the world, be impoſed upon a meer extraordinarie agent: neither is there any oppoſition at all in theſe terms: they might be Evangeliſts whiles they were in their journey, attending on the Apoſtles, and preaching abroad; they might be, and were Biſhops, when they were ſetled upon the charge of ſome Territorie or province.

But ſaith our *Tileno-maſtix*, Four yeers after Saint *Paul* had given this charge of Epiſcopacie to *Timothy*, there was an equalitie of Preſbyters at *Epheſus*; they were all convented, and no news of *Timothy*, as their Biſhop: poorly; when the Sun ſhines, what uſe is there of the Stars?

Stars? when Saint *Paul* was preſent, his greater light extinguiſhes the leſſe; what need any mention of *Timothy*? Or why may not I take upon me to affirme a more likely, that Saint *Paul*, who had aſſociated *Timothy* with him, in ſix ſeverall Epiſtles, would alſo call him as his Aſſeſſor, in this his laſt Exhortation to his Presbyters? Neither can wee be flouted out of that Conſtruction of the late learned Biſhops, *Barlow* and *Buckeride*, of, *In quo vos ſpiritus ſanctus conſtituit Epiſcopos*, that theſe Elders were indeed Biſhops, ſuch, as whereof *Timothy* was one; ſuch, as whereof Saint *Peter* acknowledges himſelf a Compresbyter: for, if it be alleaged, as it is, That this is againſt our owne Principles, who allow but one Biſhop in one City, and theſe were many; let me put the Objector in minde, that though theſe Biſhops were called together by Saint *Paul*, from *Miletum* to *Epheſus*, yet they were not all ſaid to be Elders of *Epheſus*; but from thence, monition went ſpeedilieſt out to all places to call them: and ſo we hear ſaint *Paul* ſay, Ye all, amongſt whom I have gone preaching the Kingdome of God: which plainly argues, they were not confined to the compaſſe of one City

Act. 20.

City or Territory, but Over seers of severall and far-dispersed charges. As Saint *Paul* therfore to his *Timothy*, so Saint *Luke* here uses the terms promiscuously, one being as yet in common use for both, though the offices were sensibly distinguished.

And now, what shall we say to this? Tell me, ye that look upon these Papers with censorious eyes; tell me, is all this, think you, no other than a formall presidence of an assembly, without any power or command? Is this to do but as a Consull in a Senate, to propound Cases, to gather Votes, to declare the judgement of the Presbytery or Synod; or as *Zanchy* resembles it (*ut Rector in Academia*) as a Rector in one of their Academies: or rather, as Saint *Ierome* (whom you challenge for your Patron in this point, hath it) *tanquam imperator in exercitu*, as a Generall in an Army, who hath power both to Marshall all the troops, and to command the Captains and Colonels, and to execute Marshall law upon Officers. If you have a mind to suffer your eies to be willingly blinded with such improbable suggestions, falling from those, whom you think you have otherwise reason to honour;

Hieron. Epist. ad Evagrium.

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hugg ſtill your own palpable errour, not without our pity, though without the power of redreſſe; but if you care for truth, and deſire in the preſence of God to imbrace it for truthes own ſake, without reſpect of perſons, aske your own hearts, whether theſe charges and ſervices, laid by the elect Veſſell upon his *Timothy* and *Titus*, be any other than really Epiſcopall, and ſuch as manifeſtly carry in them, both Superiority and Iuriſdiction.

§. 7.

The teſtimony of St. Iohn *in his Revelation preſſed.*

NEither can all the ſhifts in the world elude that pregnant Viſion and charge of the bleſſed Apoſtle St. *Iohn* (in whoſe longer laſting time the government of the Church, was fully ſetled in this threefold imparity, of the Orders and degrees (who having had the ſpeciall ſupervifion of the whole *Aſian* Church, was by the Spirit of God commanded to direct his 7 Epiſtles to the Biſhops of thoſe ſeven famous

mous Churches, by the name of ſo many Angels: To the Angel of the Church of *Epheſus*; To the Angel of the Church in *Smyrna*, &c. For what can be more plain, than that in every of theſe Churches (as for inſtance that of *Epheſus*) there were many Presbyters; yet but one Angel; If that one were not in place above the reſt, and higher by the head than they, how comes he to be noted in the throng? Why was not the direction to al the Angels of the Church of *Epheſus*? All were Angels, in reſpect of their Miniſtery, one was the Angel in reſpect of his fixed ſuperiority. There were thouſands of Starres in this firmament of the *Aſian* Churches, there were but ſeaven of the firſt magnitude, who can indure ſuch an invaſion? that one is mentioned, many are meant; as if they had ſaid; To one, that is to more; To one Angel, that is to more Angels than one. To what purpoſe is it to inſiſt upon any propriety of ſpeech, if we may take ſuch liberty of Conſtruction? As if when the Prophet came to *Iehu* with a meſſage, and expreſly ſaid, *To thee, O Captain*, he ſhould have turn'd it off to the reſt, and have ſaid, To me, that is, Not to me alone, but to all my felllows with me: But to put

Divina voce laudatur ſub Angeli nomine præpoſitus Eccleſiæ. Aug. Epi. 162.

Non populum aggredit, ſed principem clari utique Epiſcopum. Marlorat.

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this matter out of doubt, it is particularly known who ſome of thoſe Angels were; Holy *Polycarpus* was knowne to be the Angel of the Church of *Smyrna*, whom *Ignatius* the bleſſed Martyr mentions, as, by his Epiſcopacy, greater than his Clergie. *Timothy* had been, not long before, Biſhop of *Epheſus*, yea of the *Aſians*, now *Oneſimus* was; whoſe Metropolis *Epheſus* was; Wherein *Ignatius* acknowledges πλῆθος a very great multitude of Chriſtians; ſo large, that in the Emperour *Leo's* time, it had 36. Biſhopricks under it; And ſo was *Sardis*, having under it 24. And ſhall we think, that theſe great Dioceſes, were as ſome obſcure Pariſhes, wherein were no variety of eminent perſons? ſo as the Angel that is noted here muſt needs be of a large Iuriſdiction and great Authority. Iura Græc. p. 88. 90.

But if any man ſhall imagine, theſe things ſpoken to the Angel, as to him under that title, in the name of all the reſt, let him know that this cannot be, for that the charges and challenges there made, are perſonall; and ſuch as could not be communicated to all; for who can ſay that all thoſe of the Church of *Epheſus* were patient and laborious, that none of them Revel. 2. 2

Hall, J.

fainted, that they all loſt their firſt love; that all hated the work of the *Nicholaitans*; who can ſay that all thoſe of the Church of *Smyrna* were either poore or rich;. That none in the Church of *Pergamus* denyed the fath.

Beſides, here is a manifeſt diſtinction betwixt the Paſtor or Biſhop, and thoſe of his charge; and they are deſcribed by the ſeveralties of their eſtates. As when he had acknowledged the Graces of *Polycarpus* the Angel of *Smyrna*, and incouraged that bleſſed Martyr, by way of premonition to ſome of his Church, *Behold ſome of you the devill ſhall caſt into priſon;* and ye ſhall be tryed, and endure Tribulation ten dayes: and then addreſſing to him, *Be thou faithfull to the death, &c.* And in his fourth Epiſtle, diſtinguiſhing the Angel or Biſhop of *Thyatyra* from the reſt of his charge; But unto you ſaith ſaith he, and the reſt of *Thyatyra*, as many as have not this doctrine, and the depth of Satan, as they ſpeake, I will put none other burden upon them; but that which ye have, hold faſt till I come: So that this conceit is no leſſe wild than that other, which followes it, of my old acquaintance *Brightman*, who makes not only theſe Angels, the types of thoſe Churches,

Revel. 2. 10.

Revel. 2. 24.

Churches, but thoſe Churches of *Aſia*, the Types and Hiſtories of all the Chriſtian Churches, which ſhould be to the end of the world. Thus the Bells ſay what ſome Hearers thinke.

So cleer is this truth, that the Oppoſites have been forced to yield the Priority here intimated; but a Priority of Order onely, not of power; a Priority of Preſidencie for the time, not perſonall. *Beza* yields him, τὸν πρεσβῶτα, as he acknowledges *Juſtine Martyr* to call him, Preſident of the Presbytery (*imo ne perpetuum. q. iſtud* πρεσβῶτος, *munus eſſe neceſſario opportuiſſe*) but perhaps not perpetuall; wherein I bleſſe my ſelf, to ſee how prejudice can blinde the eyes of the wiſe and learned: for what Author in the whole world ever mentioned ſuch a faſhion of ambulatory Government in the Church? And do not our Hiſtories teſtifie, that *Polycarpus* the Angel of *Smyrna*, dyed Biſhop there, that *Oneſimus* (by *Ignatius* his teſtimony) ſo continued Biſhop of *Epheſus*, *James* at *Ieruſalem*, and of theſe errors, taxed by the holy Ghoſt, were but for the time, of a ſhifting Preſidencie, why ſhould any one of the momentany guides of the Churches be charged ſo

home, with all the abuſes of their Iuriſdiction? How eaſie had it been for him to ſhift the fault, as hee did the chair; for how could it concerne him more then the next men? ſurely, this conceit is more worthy of pity, than Confutation. No indifferent Reader can looke upon that Scripture, and not confeſſe it a ſtrained Conſtruction. Here then were certainly both Continuance, and Iuriſdiction. Wherein *Parker* braves our learned Docter *Field*, as relying meerely upon the proofs of humane authority: but that worthy Divine, had he inſiſted upon the point (which hee but touched in the way) could eaſily out of the very Text it ſelf, have evicted the Angels power, and Iuriſdiction; for how plain is it, that the Angell of *Epheſus* had taken the Examination of the counterfeit Apoſtles, and found them lyers? which, if a meer Presbyter had undertaken to do, to bee ſure, hee had been ſhaken off with ſcorn enough. It is imputed to the Angell of the Church of *Pergamus*, that however himſelf, in his own perſon, held conſtant to the Faith, yet that there were thoſe under his charge, who held the doctrine of *Balaam*, the beaſtly errours of the Nicolaitans; they were

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of his Clergie that taught these wicked Doctrines; And for this the Bishop is texed and menaced: how should this be, if he had not had a coe cive power to restraine and punish them.

And more plainly; the Angell of the Church of *Thyatyra*, notwithstanding all his good parts, graces, services, is sharply taxed: What is his fault? That thou sufferest the woman *Iezabel* (who calleth herself a propheteſſe) to teach and seduce my servants, &c. Were he but an Ordinary Presbiter, unarmed with power, how could he helpe it? Or why should he be charged with what he could not redresse? Let an ingenuous reader now judge whether these bee not more than probabilities of a Supereminent, and Iurisdictive power, in these speciall Angels of the *Asian* Churches. Shortly then upon these clear passages of Saint *Paul* and Saint *John*, meeting with the grounds laid by our oblessed Saviour; I am for my part, so confident of the Divine Institution of the Majority of Bishops, above Presbiters, that I dare boldly say, there are weighty points of faith, which have not so strong evidence in holy Scriptures: Let me instance in that power, which we that are Evangelicall Ministers, have by the vertue of

Revel. 2. 26.

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our ſacred Ordes, given to us alone, for the Conſecration and diſtribution of the holy Euchariſt; a point not more highly than juſtly ſtood upon, by all *Orthodox Divines*, yea Chriſtians; What warrant can we challenge for this right, but our Saviours practiſe? And with all
Luke 22.20. that ſpeech of his to his Diſciples, *Do this in remembrance of me*; Now if this, *Hoc facite* ſhall be taken (as it is by ſome) as not ſpoken of the Conſecration or benediction but of the receit; what warrant had the Apoſtles and all their holy ſucceſſors in the Church of God, ever ſince to enjoyne and appropriate this ſacred worke to none but thoſe that are Presbyters by Ordination? The receiving of Infants to holy Baptiſme is a matter of ſo high conſequence, that we juſtly Brand our Catabaptiſts with hereſie, for denying it; yet, Let me with good aſſurance ſay that the evidences, for this truth, come farre ſhort of that, which the Scriptures have afforded us for the ſuperiority of ſome Church-governors over thoſe, who otherwiſe indeed, in a ſole reſpect of their miniſteriall function, are equall.

He therefore that would upon pretence of want of Scriptures, quarrell at the divine Inſti-

tution

tution of Biſhops (having ſo evident and unavoydable Teſtimonies) might with much better colour cavill at thoſe bleſſed Ordinances of God; which the whole Church hath thought her ſelf bound upon ſufficient reaſon to receive and reverence.

§. 8.

The eſtate and order of Epiſcopacy deduced from the Apoſtles to the Primitive Biſhops.

Did not the holy Scriptures yield unto theſe firme grounds, whereon to build our Epiſcopacy, in vain ſhould we plead the Tradition, and practiſe of the Church, ever ſince; for as much as we have to deal with thoſe, who are equally diſaffected to the name of a Biſhop, and to Tradition; and are ſo fore-ſtalled with their own prejudice, that they are carried (where Scripture is ſilent) to an unjuſt jealouſie againſt the univerſall practiſe of the whole Church of God upon earth. But now, when

Christ and his Apostles give us the text, well may the Apostolicall and universall Church yield us the Commentary; And that let me boldly say, is so clear for us, that if our Opposites dare stand to this triall, the day is ours; their gultinesse therfore would fain decline this barre.

Tertull. de prescrip. c. 24, 25.

Parker taking advantage from a word of *Tertullian*, *Nihil interest quando quid sit, quod ab Apostolis non fuit*; It matters not when any thing is, which was not under the Apostles; that is Adulterine (what ever it be) that is not named by the Apostles, inferres, What then? It matters not when the Episcopall Hierarchy began, whether sooner or later; it is enough that it is Adulterine, for that it is not named by the Apostles. And contrarily, it matters no whit at what time the reformed discipline was impayred, whether in the very first Church, or no; or whether in the time immediatly succeeding: Thus he; And shall we take him at his word? Where then did the Apostles name this mans Consistory? Where his Lay-changable Presbytery? Where his Discipline? It is therefore Adulterine: As also, Where name they the peoples voyce in their Ministers Election, where

Quid igitur, Nihil interest. &c. l. 2. c. 8.

Classes

Classes or Synods; Are all these adulterine? For us, we are not concerned in this Censure; Our Episcopacy is both named, and recommended, and prescribed by the Apostles. As for his discipline, seeing it never came within the mention either of an Apostle, or of any Christian, for above fifteen hundred yeers since our Saviour left the world; what can that be, but grosly adulterine? But to make up all: *Parker* should o1have done well to have taken notice of the following words of *Tertullian; Quod ab Apostolis non damnatur, imo defenditur, hoc erit judicium proprietatis;* That which is not condemned by the Apostles, yea defended rather, may well be judged for their own; and then he would have found how strong this plea of *Tertullian* is against himselfe. For where, ever, can he show Episcopacy condemned by the Apostle; yea how clearly do we show it, not allowed on-o2ly, but enjoyned: finding therefore Episcopall imparity so countenanced by the written word, we have good reason to call in all antiquity, and the universall Church succeeding the Apostles, as the voice of the Spouse, to second her glorious husband.

Had there been any sensible gapp of time be-

twixt the dayes of the Apoſtles, and the Ordination of Biſhops in the Chriſtian Church, we might have had ſome reaſon to ſuſpect this Inſtitution to have been meerly humane; but now, ſince it ſhall appeare that this worke of erecting Epiſcopacy paſſed both under the eies and hands of thoſe ſacred Ambaſſadors of Chriſt, who lived to ſee their Epiſcopall ſucceſſors planted in the ſeverall regions of the world, what reaſon can any man pretend, that this inſtitution ſhould be any other then Apoſtolicall, had it been otherwiſe, they lived to have Countermanded it. How plain is that of St. *Ambroſe*, *Paul* ſaw *Iames* at *Ieruſalem* becauſe he was made Biſhop of that place by the Apoſtles: and to the ſame effect St. *Auſtin, contra Creſcon.* 1.2. St. *Ierome*, the only Author amongſt the ancients, who is wont with any colour to be alleadged againſt the right of Epiſcopacy; yet himſelf confeſſeth that Biſhops began in *Alexandria*, from *Mark* the Evangeliſt, who died ſixe yeers before St. *Peter* or St. *Paul*; Thirty five yeers before St. *James* the Apoſtle; Forty five yeers before *Simon Cleophas* (who ſucceeded St. *Iames* in the Biſhoprick of *Ieruſalem*) being the kinſman of our Saviour, as *Euſebius*

Euſeb. l. 3. c. 11.

Brother

Brother to *Joseph*, as *Egesippus*. The same author can tell us, that in the very times of the Apostles, *Ignatius* was Bishop of *Antioch*, indeed of *Syria*: *Policarpus* of *Smyrna*; *Timothy* of *Ephesus*; *Titus* of *Crete*, or *Candia*, That *Papias* St. *Iohns* Auditor soon after was made Bishop of *Hierapolis*; *Quadratus* a disciple of the Apostles, Bishop of *Athens* after *Publius* his martyred predecessor.

Sicut Smyrnæorum ecclesia habens Policarpum ab Joanne conlocatum Tert. de præsc.

And can we think these men were made Bishops without the knowledge and consent of the Apostles then living, or with it? without it, we cannot say except we will disparage both the Apostles care, and power; And withall, the holinesse of these their successors who were knowne to be Apostolicall men, disciples of Christ, Companions of the Apostles, and lastly blessed Martyrs; if with it, we have our desire, what shall I need to instance; Our learned *Bilson* hath cleared this point beyond all contradiction. In whom you may please to see out of *Eusebius*, *Egesippus*, *Socrates*, *Ierom*, *Epiphanius*, others, as exact a pedegree of all the holy Bishops of the Primitive Church, succeeding each other in the foure Apostolicall Sees untill the time of the *Nicene* Councell, as our *Godwin* or *Mason* can give us of our Bi-

Perper. goverm. of the Ch. ch. 13.

ſhops of England; or a *Speed* or *Stow* of our Engliſh Kings. There you ſhall finde from *Iames* the Lords brother, who, (as *Ierom* himſelfe expreſly) ſate as Biſhop in the Church of *Ieruſalem*, to *Macarius*, who ſate in the *Nicene* Councell, 40. Biſhops punctually named. From St. *Peter* who governed the Church of *Antioch*, and was ſucceeded by *Evodius*, (and he by *Ignatius*) twenty ſeven. In the See of *Rome*, thirty ſeven. In the See of *Alexandria*, from *Marke* the Evangeliſt, twenty three; A lo Catalogue which cannot be queſtioned without too much injurious incredulity; nor denied without an unreaſonable boldneſſe: The ſame courſe was held in all other Churches, neither may wee thinke theſe varied from the reſt, but rather (as Prime Sees) were patternes to the more obſcure. For the other, ſaith *Euſebius*, it is not poſſible, by name, to rehearſe them all that were Paſtours, imployed in the firſt ſucceſſions of the Church-government after the Apoſtles. Neither indeed needeth it; the warieſt buyers, by one handful judge of the whole ſack: and this truth is ſo cleer, that the moſt judicious late Divines have not ſtuck to acknowledge ſo much as we have deſired.

Euſeb. l. 3. c. 37.

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§. 9

The testimony and assent of Bucer, *and some famous* French *Divines.*

01 BY the perpetuall observation of the Church, even from the Apostles themselves (saith *Bucer*) we see, it seemed good to the holy Ghost, that among the Presbyters to whom the charge of the Church is specially committed, one should have the singular Charge of the Churches, and in that Charge and Care, governed others; for which cause the name of Bishops was attributed to these chiefe Governours of the Church; Thus he in full accord with us.

02 And *Chamier* when he had first granted, that *statim post Apostolorum excessum*; immediately after the decease of the Apostles began the difference between a Bishop and Presbyter; straight, as correcting himselfe, addes; *Quid? Res ipsa cæpit tempore Apostolorum, vel potius ab ipsis profecta est*; The thing it selfe began in the

Cham. de membris Eccles. mil. t. l. 4. c. 1.

the very time of the Apoſtles, yea proceeded from them; Thus hee; although withall hee affirmes this difference not to have been Eſſentiall, but Accidentall; A diſtinction in this reſpect unproperly, perhaps applied by him; but otherwiſe. *Spalatenſis* juſtly, both yelds, and makes, in a right and ſure ſenſe; For certainly, in the proper works of their miniſteriall function, in preaching and adminiſtring the Word and Sacraments, they differ not; or only differ in ſome accident, but yet in thoſe points which concerne Ordination and the adminiſtration of government, then the difference is reall and palpable; and that, (as we ſhall ſoon ſee) not without a fixed Iuriſdiction. To the ſame purpoſe my reverend and ancient friend *Moulin*, in one of his Epiſtles to the renowned Biſhop of *Wincheſter*, *Statim poſt*, *&c.* Soon after the Apoſtles time, ſaith he, or rather in their owne time, as the Eccleſiaſticall ſtory witneſſeth, It was conſtituted, That in one Citie one Presbyter ſhould have preeminence over his Colleagues who was called a Biſhop; *Et hanc regiminis formam omnes ubiq; Eccleſiæ receperunt*, and this form of government all Churches every where receive.

Nulla eſt Eſſentialis diſtinctio inter Epiſcopos & Presbyteros reſpectu miniſterii: idem enim utriſq; eſt: Apoſtoli tamen erant primarii a Chriſto miniſtri inſtituti; quibus & non aliis Eccleſiæ ſuæ fundationem & regimen commiſit. Spalat. de Rep. Eccl. l. 2. c. 3.

Molin Epi. ad Winton Ep. 3.

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I do willingly take the word of these two famous professors of the French Church; The one sayes *Constitutum est*, It was constituted in the time of the Apostles; the other, that it proceeded from the Apostles themselves. If it were constituted in their time, and proceeded from them, and were in this name received of all Churches, then certainly it must be yielded to be of Apostolicall, that is, divine Institution: More, if it needed, might be added, and that out of *Chamier's* owne allegation, Thus much truth is not grudged us by these ingenuous Divines; All the question is, of the nature and extent of this Superiority. This difference there was; but, as that great *Pancratiast*, & others with him, contend; though many prerogatives were yielded to the Bishop in his place, especially in the nobler Cities; yet this place, was but *Primatus ordinis*; a Primacy of order onely; *nulla erat hic dominatio, aut jurisdictio, sed sancta charitas*; Here was no rule, no jurisdiction, but all was swayed by an holy Charity. Here's the knot, wher's the wedge? Why, 'tis here. If charity did it then, it doth it still; for I hope Jurisdiction and charity may well stand together, and *Chamier* had no reason to oppose things which agree

Cham. ubi supra.

so well; & as well in a Bishop as in a civill Magistrate: for, as for rule, if we affect any but fatherly, and moderate, and such as must necessarily be required for the Conservation of peace, and good order in the Church of God, we doe not deprecate a Censure: We know how to bear humble minds in eminence of places, how to command without imperiousnesse; and to comply without exposing our places to contempt: so as those are but spightfull Frumps, and malicious suggestions, which are cast upon us, of a tyrannicall pride, and Lordly domineering over our brethren; We are their Superiours in place, but we hate to think they should be lowlier in mind. But hereof we shall have fitter occasion in the sequel.

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§. 10.

The superiority and Iurisdiction of Bishops, proved by the testimony of the first Fathers, and Apostolicall men; and first of Clemens.

AS for that Jurisdiction which we claime, and those reverend and obedient respects, which we expect from our Clergy, if they be other than those which were both required and given in the very first times of the Gospell, under the Apostles themselves, and of those whom they immediatly intrusted with the government of the Church, let us be hissed out from among Christians. For proof of this right then, whom should I rather begin with, after the Apostles, than an Apostolicall man, a co-partner, and a deare familiar of the two prime Apostles S^t. *Peter* and S^t. *Paul*, I mean *Clemens*, whom S^t. *Paul* mentions honourably in his Epistle to the *Philippians*, by the title of one of his fellow-labourers, whose names are in the booke of life; One, who laid S^t. *Peter* in his Philip. 4. 3.

grave, as *Theodoret* tells us; and followed that blessed Apostle both in his See and in his Martyrdome: yea one, whom *Clemens Alexandrinus* enstyles no lesse than an Apostle of so great reputation in the Church, that as *Ierome* tells us, he was by some reputed the pen-man of the holy Epistle to the *Hebrews*; and that learned Father findes the face of his style alike, if not the same: you looke now, that I should produce some blowne ware out of the pack of his Recognitions, or Apostolicall Constitutions; but I shall deceive you; And urge a Testimony from that worthy and Apostolike Author, which was never yet soyled, so much as with any pen, either in Citation, or much lesse in Contradiction: of venerable and unquestionable authority, It is of that noble and holy Epistle of his, which he wrote to the *Corinthians* upon the occasion of those quarrels, which were, it seemes, on foot in St. *Paul's* time, and still continued, Emulation and side-takings amongst, and against their teachers, which belike proceeded so farre, as to the ejecting of their Bishop, and Presbyters, out of their places; He gravely taxes them with this kinde of Spirituall conspiracy; and advises them to keepe their own stations.

stations. For which purpose, having laid before them the history of *Aarons* rod budding, and thereby, the miraculous confirmation of his election, he addes, And our Apostles knowing by our Lord Jesus Christ, the contention that would arise (ἐπὶ τῷ ὀνόματι τῆς ἐπισκοπῆς) about the name of Episcopacy, and they, for this very same cause having received perfect knowledge, appointed the foresaid (degrees) and gave thereupon, a designed order or list of Offices, that, when they should sleepe (in their graves) others, that were well approved men, might succeed in their charge or service. Those therefore which were constituted by them, or of other renowned men (after them) with the consent, and good liking of the whole Church, and have accordingly served unblameably, in the Sheepfold of Christ, with all meeknesse, quietly and without all taynt of corruption; and those, who, of a long time, have carryed a good testimony from all men; these we hold cannot justly, or without much injury be put from their Office, and service; For it were no small sinne in us, if we shall refuse, and reject them, who have holily and without reproofe undergone these Offices of Episcopacy; And withall, blessed are

Clem. Epist. ad Corinthios. Ἀπόστολοι ἡμῖν ἐγνωσαν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὅτι ἔρις ἔσται ἐπὶ τῷ ὀνόματι τῆς ἐπισκοπῆς διὰ ταύτην οὖν τὴν αἰτίαν προέγνωσιν εἰληφότες, &c.

thoſe Presbyters, who having diſpatched their journey (by death) have obtained a perfect and fruitfull diſſolution; For now, they need not fear leaſt any man ſhall out them from the place wherein they now are: For, we ſee that ſome ye have removed and diſplaced from their unblameably-managed office: ye are contentious, my brethren, and are quarrelſome, about thoſe things, which do not concerne ſalvation: ſearch diligently the Scriptures, &c. Thus *Clement*. Did he write this, trow we, to the Church of *Corinth*, or of *Scotland*? Judge you how well it agrees; but in the mean time, you ſee theſe diſtinctions of degrees; you ſee the quarrels ariſing about the very title; You ſee that the Biſhops ordained by the Apoſtles ſucceeded in their ſervice, you ſee they continued, or ought to continue in their places, during their life; you ſee it a ſin to out them, except there be juſt cauſe in their miſdemeanour.

The teſtimony is ſo clear, that I well foreſee, you will be not a little pinched with it; and deſirous to give your ſelfe eaſe; And which way can you doe it? perhaps you will be quarrelling with the authority and antiquity of the Epiſtle; But this yron is too hot for you to take up; It hath

hath too much warrant in the innate ſimplicity of it, and too much teſtimony from the ancient Fathers of the Church, for any adverſary to contradict: Though it could come but lately to our hands, yet we know long ſince that it had the atteſtation of *Iuſtin Martyr*, of *Irenæus*, who calls it ἱερωτάτην γραφὴν τῆς Καινῆς Διαθήκης, of *Clemens Alexandrinus*, of *Origen*, of *Cyrill*, of *Ieruſalem*, of *Photius*, who tearms it ὑπερφυῆ καὶ ἀξιόλογον, a very worthy Epiſtle; of *Ierome*, who tearms it *valde utilem*, a very profitable Epiſtle, and tells us that it was of old publikely read, as authenticall, in Churches, and that in the Character of it, it much reſembles that to the *Hebrews*; This noble monument (that you may not doubt how it came ſo late to our hands) was by *Cyrill* the late worthy Patriarch of *Conſtantinople*, ſent out of his Library of *Alexandria*, whence he removed to our gracious Soveraign of *Great Brittain*, for a precious Preſent; as that, which was by the hand of S. *Tecla* her ſelf, tranſcribed, and placed at the end of the old, and new Teſtament, fairely by her written in the ſame Character: A Preſent worth too much Gold; And if any man do yet miſdoubt, his eyes may informe him by the view of it, in his

so well, his Majesties Library, where it is kept, and (out of a desire of more publique good) was lately set forth by the learned searcher of Antiquities, Mr. *Patrick Yong*, the worthy Keeper of his Majesties Library.

But if any man shall hope to elude this Testimony; by taking advantage of the only mention of Presbyters and Deacons in the foregoing passages, let him know, this was onely according to the occasion of the writing of that Epistle; and withall, let him consider who wrote it: Even *Clement*, Bishop of *Rome* (whether the first (as some of the ancient) or, the third, (as others) after Saint *Peter* (a difference not hard to be reconciled) and therefore how little danger there is of his favouring a parity in that sacred Administration.

The

§. II.

The pregnant and full teſtimonies of the holy Saint and Martyr Ignatius *urged.*

AFter him, what better and more convincing authority can we appeal unto, than that of holy *Ignatius*, the famous Martyr of Chriſt, whoſe memory is juſtly precious to the whole Church of God to this very preſent age; that Miracle of Martyrs, who called his fetters, Chriſt's chains of Spirituall pearls; who (when he was to be throwne to the wilde beaſts for the profeſſion of Chriſt) could boaſt, that he ſhould ſet to the world, as the Sunne, that he might riſe to God; and when he heard the Lyons rooring, *I am*, ſaid he, *Chriſt's Wheat; Oh let me be ground with the teeth of wilde beaſts, that I may be found pure bread for my God; make much of theſe wilde beaſts, that they may become my Sepulcher, that nothing may be left of my body, &c. I had rather dye for Chriſt, then raigne over the whole world.* This bleſſed Saint in all thoſe confeſſedly-

Α'χουίτας τοῦ βρυγμῶ τῶν λεόντων, ἐφη, σίτος Ιησοῦ Κριστοῦ εἰμι', &c. Hier. Catalog. Script. Eccleſ.

confeſſedly-genuine Epiſtles, which he wrote, Seaven in number, ſtill ſo beats upon this point, (as if religion depended upon it) Reverence and Obedience to their Biſhops. This man lived in the dayes of the Apoſtles, converſed with them, and in likely-hood ſaw Chriſt in the fleſh, being martyred in the Eleventh yeere of *Trajan*, according to *Baronius*, and therefore throughly acquainted with the ſtate of Gods Church in the Apoſtles time, and his own; and ſhould in this name be more to us then a thouſand witneſſes; Eevery word of his, is worthy to carry our hearts along with him, Heare then, what he ſaith in his Epiſtle, *ad Trallianos; Be ſubject to your Biſhop, as to the Lord, for he watcheth for your ſoules; And ſtreight, Neceſsary it is, that whatſoever ye doe, ye ſhould doe nothing without your Biſhop; But be ye ſubject alſo to your Prieſts, as to the Apoſtles of Chriſt.* See what a diſtance here is, whereas other of the Fathers compare the Biſhops to the Apoſtles, Presbyters to the 70 diſciples; this man advanceth his patterne higher, requiring obedience to Biſhops, as to Chriſt, to Presbyters, as to the Apoſtles: And what proportion is there betwixt the reſpects we owe to God and to man. And a while after

Ignat. Epiſt. ad Trall. Τῷ ἐπισκόπῳ ὑποτάσσεσθε, ὡς τῷ κυρίῳ, αὐτὸς γὰρ ἀγρυπνεῖ ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς ἀναγκαῖόν ἐστιν ὅπερ ποιεῖτε μηδὲν χωρὶς τοῦ ἐπισκόπου ὑμῶν πράσσειν.

ter yet higher. The Biſhop, ſaith he, bears the reſemblance of God the Father of all things; The Prieſts are as the bench of his Apoſtles, &c. Ibid: ὁ ἐπίσκοπος τὸν πατέρα, &c.

And leſt any man ſhould conſtrue theſe words to ſound onely of a generality of reverent reſpects, without yeelding of any power of command; Soone after, he ſpeaks home, for what other, ſaith he, is a *Biſhop*, then he that is ſuperiour to all principality and power, and as far as a mans power may reach, made an Imitator of the Chriſt of God; And what is the Presbytery or Prieſt-hood, but an holy company, the the Counſellors and Aſſeſſors of the *Biſhop*; and what the Deacons, but the Imitators of the Angelicall powers, which give him pure and unblameable attendance. Pag. 9. Τί γὰρ ὁ ἐπίσκοπος, &c.

What ſay ye now to this, ye Patrons of Paritie in Church-government? How do yee think your opinion conſorts with this bleſſed Saint, the holy partner of the Apoſtles? Here ye have the three diſtinct Orders of *Biſhops*, Prieſts, or Presbyters, and Deacons: *Here* you have a cleare, and conſtant Superiority of *Biſhops*, above Prieſts, with no leſſe difference then betweene a Prince and his Councell-bord; above

Deacons, no leſſe then betweene a Prince and his attendants; And this, delivered according to the received judgement and practiſe of the Primitive Church; The teſtimony is too pregnant to be eluded; And yet wel-fare a friend in a corner: *Nico: Vedelius*; becauſe he ſees the witneſſe ſo cleare, that he cannot be ſhifted off, charge him with corruption, and ſubordination, pretending that ſure theſe words are foyſted in, he knows not how, into the Text; we are yet beholding to him for aſſerting the truth, and legitimation of theſe ſeven Epiſtles of our Martyr, which *Coke*, and *Parker*, and *Antitilenus*; being netled with their unavoydable evidences, durſt cry downe for baſtardy; whom I leave to be throughly Schooled by *Chamier*, *Rivitus*, *Videlius*; By whom out of all antiquity, they are ſufficiently vindicated to the ſhame of the injurious accuſers. It is out of my way to follow this Chaſe; but herein *Videlius* playes his part; that thoſe paſſages which he finds in theſe (confeſſedly Anthentique Epiſtles, moſt convictive for our purpoſe; He would faine challenge to be corrupted; And why ſo? Surely, ſaith he, theſe words of Principality and power aſcribed to Biſhops, doe not ſavour of

Crit Sacr. *Vedel.* Apol. & exercit.

that

that golden age of the Apoſtles, wherein *Ignatius* lived, when Epiſcopacy was not *Imperium & poteſtas*, a rule and power, but a ſervice rather; And why not both? As if excellency of dignity, could not conſiſt with humility of Officiouſneſſe; What elſe doth our Saviour imply in his charge, he that is greateſt amongſt you, let him be your ſervant: their glory, like is their Saviours Kingdome, was not of this world: Spirituall greatneſſe may well agree with outward lowlineſſe: St. *Paul* matcheth ἀδυναμίαν, and Δυναμίν. weakeneſſe and power; and even whiles he was Tent-making could ſpeak of his (Ἐξουσία) and Δύναμις: And why ſhould this phraſe be here ſeized upon ſuſpition, rather then in other paſſages of holy *Ignatius*, where it is plainely attributed to Biſhops? as in that to the men of *Smyrna*, as we ſhall ſee in the ſequel. And why might not hee digeſt this Phraſe, which he ſo commonly met with in antiquity? Amonſt the reſt, it is remarkable, that the very ſame ſentence that hee cites for his defence out of *Chryſoſtome*, cuts his throat: then their *præfecture* (ſpeaking of the Apoſtle's Biſhop) was not an honour, but a provident care for thoſe whom they ruled over. Lo here was a

1 Cor. 2. 3, 4.
1 Theſſ. 1. 5.

Τοῦτο ἦν ἐπισκοπὴ τιμὴ, ἀλλὰ προνοία τῶν ἀρχομένων. Chryſoſt. in Act. c. 1. Citat. in Append. Notarum Criticarum Nic. Vedel.

præfecture first, and then here are ἀρχόμενοι, which implyes ἀρχὴν, a rule not alluding to the abuſes of his owne time (as *Vedelius*, poorely) but to the Apoſtles, in whom honour did well agree with care; Was there ever man that denyed Apoſtle-ſhip to be an honour? much leſſe, holy *Chryſoſtome*: The Fathers meaning plainly is, that the Apoſtles did not ſtand ſo much upon their own honour, as the care of their charge, as what good Biſhop doth otherwiſe? In the meane time, here is an (ἀρχὴ) a rule, implyed in that Teſtimony, which is brought to impugne it; for *Ignatius*, his paſſage, is as undoubted as his Epiſtle, and the Biſhops power is not κρατεῖν, onely which *Vedelius* could yeeld, but ἄρχειν. And what need *Vedelius* to ſtand upon this terme, when *Chamier* himſelfe ſo fully yeelds it. *Revera Epiſcopatus eſt* ἀρχὴ, and *ſinguli Epiſcopi in ſuis Eccleſiis ſunt principes*. The Martyr for a cloſe ſhuts up with a Fare-well in the Lord Jeſus, and be ſubject to your Biſhop, &c. In the ſecond Epiſtle to the *Magneſians* (for I love to follow the trace of that bleſſed Saint) I exhort you, ſaith he, that your care and ſtudy be to do all things in a godly Concord; your Biſhop being preſident in the place of God, your Prieſts in

Cham. de Oecumen. Pontif. l. 13. c. 19. ex Nazianzen. ἐκκλησιάζοντες.

Ignat. ad Magneſ. παρακαλῶ ἐν ὁμονοίᾳ Θεοῦ σπουδάζετε πάντα πράσσειν, &c. pag. 54.

in the place of the Senate of the Apoſtles, &c. And not loug after; As the Lord, ſaith he, did nothing without his Father, who ſaid I can do nothing of my ſelfe, ſo neither may any of you do ought without your Biſhop. Whether it be Prieſt, or Deacon, or Laick; Neither let any thing ſeeme meet for you to doe without his judgement, for whatſoever is ſo done, is wicked, and an act of meere enmity to God.

ὑμῖν δίκαιον πανόμοιοι καὶ τῷ θεῷ ἔχ θρον.

What will our refractaries ſay to this, who affect to make head againſt their Biſhops, yea not onely ſuffer him to do nothing without them, but ſuffer him to do nothing at all, yea ſuffer him not to be: Oh God! if thy bleſſed Martyr *Ignatius* now lived, and ſaw theſe inſolencies, how would he thinke himſelfe ſalne amongſt more fierce beaſts, than thoſe which were prepared for him!

Ignat ad Philadelph. p. 91.

In his third Epiſtle to the *Phyladelphians*; So many, ſaith he, as are Chriſts, are for the Biſhop, and thoſe that decline from him, and take part with the accurſt, they ſhall be cut off together: And not long after in the ſame Epiſtle, In Chriſt ſaith he, there is neither bond nor free; Let the Princes, or chiefe governours obey *Cæſar*: Let the ſouldiers obey their chiefe governours;

ὅσοι γὰρ Χριστοῦ, &c.

nours; Let the Deacons and the reſt of the Clergie, with all the people, ſouldiers, governours, and *Cæſar* himſelfe obey their Biſhop: Let the Biſhop obey Chriſt, as Chriſt obeyed his Father, and thus ſhall Vnity be conſerved in all things: Thus he. Now comes in *Nic: Videlius*, and ſeconding *Sculletus*, cries out of manifeſt *interpolation*; I wiſh I had leiſure in this place, to follow him home, he is out of my way, yet I muſt ſtep aſide to him a little; And what, and where, then is this ſo open fraud, in foyſting in this clauſe of *Ignatius*? *Cæſar* was then no Chriſtian. In vaine ſhould the true *Ignatius* have charged *Cæſar* to obey the Biſhop. weakly objected, for as *Mæſtræus* anſwers him well: The Martyr tels us what ſhould be done, not what was. It is true that the greateſt Monarchs of the world, even thoſe, whoſe vaſſals we confeſſe our ſelves in temporall reſpects, yet in Spirituall reguards, ought to ſubmit their ſoules to our government, or rather to Gods in us. But *Ignatius* admoniſheth Chriſtians, not heathen of their duty. Weake ſtill! His amonition is univerſall, though directed to *Philadelphians*, and thoſe men which were now *Ethnicks*, might prove Chriſtians. The rules

rules muſt not vary with the perſons; But, it would have been ſcandalous, eſpecially in thoſe times, to exhort an Heathen Emperour, to ſubmit himſelf to a Chriſtian; ſtill alike; what ſcandall more in this, than in the reſt of the doctrine of the Goſpell, which in the mouthes of all faithfull Preachers, requires Princes to yield their necks to the yoke of Chriſt? Why more then; Go tell that Foxe? And the *Non licet*, of the Baptiſt to *Herod*? why more than the bold ſpeeches of the Martyred Saints to their heathen perſecutors? Why more than of that Chriſtian Biſhop to *Julian*; of *Chryſoſtomus* to *Eudoxia* why more than the high language of *Valentinian* and *Trajan* to *Valens*, and hundreds other of this kinde? But (which is groſſeſt of all) he makes the end of all, the Conſervation of unity in the Church; And what, ſaith he, are heathens within the Church? Or is there any Union betwixt Chriſt and Infidels? As if *Ignatius* had written only for a day; as if theſe men muſt needs live and die Heathens; The Cavills muſt be more probable that muſt caſt a Martyr, or rob us of his holy inſtruction.

Socrat. lib. 6. cap. 16. Theod. lib. 4. cap. 31. & 33.

Yet again therefore hear what our St. *Ignatius*

Pag. 101. Edit. *Vede.* Σχολῇ γὰρ τοῖς θείοις, &c.

tius ſayes in the ſame Epiſtle; It is hard ſaith he, to reject the preaching of the Apoſtles; The Prieſts are good, and ſo are the Deacons, or Miniſters of the word; but the chief Prieſt, is better, who is truſted with the Holy of Holies, who only is intruſted with the ſecrets of God; Here *Vedelius* ſtartles, and not he only, but *Chamier* too, contends, the Chief Prieſt, not to be meant of the Biſhop, but of Chriſt; but the place eaſily quits it ſelf: *Ignatius*, plainly compares theſe holy Offices with themſelves, not with Chriſt; How abſurd had it been to make a compariſon betwixt the goodneſſe of Prieſts and Deacons, and the goodneſſe of Chriſt, as if there had been any poſſibility of proportion, as if any doubt could have riſen this way. This meliority therefore, or betterneſſe above the Prieſts and Deacons, is aſcribed to the Biſhop, by the name of the high Prieſt, in alluſion to the Jewiſh Priviledges of the great Pontife, who only might enter the holy of holyes.

χρείσσων δὲ ὁ ἀρχιερεύς.

Our Martyr goes on: In his Epiſtle to thoſe of *Smyrna* he is, if it be poſſible, more punctuall; Follow your Biſhop, ſaith he, as Chriſt did his Father; and the Colledge of Prieſts, as his Apoſtles; reverence your Deacons as miniſtring accor-

Ignat ad Smyrn. πάντες τῷ ἐπισκόπῳ, &c. Pag 16 11

according to the command of God. Let no man, without the Bishop, do any of those things which appertains to the Church; Let that Eucharist be held right and unquestionable, which is done by the Bishop, or by such an one, as he shall allow. Where the Bishop shall appear, there let the multitude assemble, as where Christ is, there all the heavenly hoast stands by him &c. It is not lawfull without the Bishop to baptize, nor to offer &c. And soon after; τίμα μὸν ὁ θεὸν, &c. Honour God as the Author and Lord of all things, and your Bishop, as the chief Priest, bearing the image of God; of God, I say, as chief, and of Christ, as Priest &c. Neither is there any thing greater in the Church than the Bishop, who is consecrated to God for the salvation of the world; neither is there any among the Princes, like to the King, who procures peace and equity to his subjects &c. And anone; Let all your things be done in decent order in Christ. Let your Laicks be subject to the Deacons, the Deacons to the Priests or Presbyters, the Presbyters to the Bishop, the Bishop to Christ, as he to his Father. Could he speak plainer? Lo, saith *Vedelius*, and our *Scotus* ὁ πυχῶν, this savours not of the

Pag. 48. Πάντων, &c.

age of *Ignatius*, in whose time no such distinction, as of the Clergie and Laity was on foot: Weakly suggested! Had they but read our *Clement*, in his fore-recited Epistle to the *Corinthians*, they had soon eaten this word τοῖς ἱερεῦσι, saith he, to the Priests, their proper place is assigned. The Laickes have their services ἰδιωτικὰ ἀνθρώπῳ τοῖς λαϊκοῖς προστάγματα δέδοται, A Lay-man is bound to lay Ordinances: But I may not so far hinder my way, as to make excursions to meet with Cavills: if any man be disposed to accept, I am ready to give him full satisfaction in a meet season. In his Epistle to *Polycarpus*, he requires, that no man should so much as marry without the Bishops consent; and soon after, *Let all things*, saith he, *be done to the honour of God*: give regard to your Bishop as God to you. My soul for theirs who obey their Bishop, Presbyters and Deacons.

Clem. ad Corinth.

ἁρμόττει δὲ τοῖς γαμοῦσι.

Pag. 208. πάντα εἰς, &c.

ἀντιψυχόνιμαι, &c.

In his Epistle to the *Ephesians*, magnifying their Bishop *Onesimus*, he charges them to give all respects to him, and addes, Ye ought to look upon your Bishop, as upon God himself, since he waits upon the Lord, and serves him. And towards the end, Following the holy Ghost for your guide, obeying your Bishop, and

and the company of Presbyters, with an intire heart, &c.

What shall we think of all this? was not St. *Ignatius* see'd to speak on the Bishops side; Or how would these words have sounded in the late Assemblies of *Glasco* and *Edinborough*? Are we more holy than he? Is the truth the same it was, or is the alteration on our part? All these have been large and full Testimonies of the acknowledged superiority of Bishops, and of the high respects that are, and were ever due to these prime governours of the Church: But if any man think these came not yet home to the point, let him cast his eye back upon the first Epistle *ad Trallianos*, and mark well what he saith: where having reckoned up the three (so oft mentioned Orders) of Bishops, Presbyters and Deacons, he addes; *Without these,* Pag. 5. *there is no elect Church, without these, no holy Con-* χωρὶς τούτων, *gregation, no assembly of Saints*; And I perswade &c. my self that you also are of the same minde; Lo here, words which no *Vedelius* can carp at as interpolated, imposing such a necessity of the being of these three severall Orders in Gods Church, that it cannot be right without them. I see and pity his shuffling, but would be glad Append. Notarum Crit.

Epiſt. ad P: Molin.

to ſee a ſatisfactory anſwer from any hands: In the mean time, I wiſh, with learned Biſhop *Andrews*, thoſe Churches where they are miſſing, that happineſſe, which now to our grief, and I hope theirs, they are forced to want. I have dwelt long with bleſſed *Ignatius*, where could I be better? That one Author is in ſtead of many; why ſhould I not boldly ſay, if beſides the divine Scriptures, there were no other teſtimony but this one Saints, it were abundantly enough to carry this Cauſe; and I muſt wonder at any man, who confeſſing *Ignatius* to have been ſo holy a Biſhop, ſo faithfull a Martyr, ſo true a Saint, can ſtick at a Truth ſo often, ſo confidently, ſo zealouſly, recommended by him to the world; For me let my ſoul go with his, let his faith be mine, and let me rather truſt one *Ignatius*, than ten thouſand *Cartwrights*, *Parkers*, *Ameſes*, or any other their ignorant and Male-contented followers. Tell me now, my dear brethren, tell me in good earneſt, Do you not think this *Ignatius* a likely man to build up the kingdome of Antichriſt? were not theſe ſhoulders fit for the ſupportation of that man of ſin? Away with theſe abſurd and wicked fancies: and if this charge of his were

were holy and Apoſtolicall, wherein he requires us to honour our Biſhops, as the Lord himſelf, whom they ſerve and repreſent; what doom do you ſuppoſe would he have paſſed upon thoſe, who (as ſuch) abhorre them, and eject them as Devills. I cannot without horrour think of either the act or the iſſue

§. 12.

The teſtimony of the Ancient Canons, called the Apoſtles.

YEt perhaps if *Ignatius* went alone, he might herein incurre ſome ſuſpicion; now all antiquity is with him, never any ancient Author ſaid otherwiſe: We will begin with thoſe Canons which are inſtyled (τῶν ἁγίων καὶ πανευφήμων ἀποστόλων) of the holy and moſt venerable Apoſtles; Surely if not theirs, yet of ſome Apoſtolicall men, near to their times, worthy even for their age and authority to be reverenced of all Chriſtians, as the moſt credible witneſſes of the ſtate of thoſe Primitive times. In them (beſides the note of profeſſed diſtance) betwixt the Biſhops

ſhops and Presbyters proclaimed in every Chapter) there are thoſe which do imply a power and Iuriſdiction, as *Can*: 15. If any Presbyter or Deacon, or any of the number of Clerks, leaving his diviſion (or Pariſh) ſhall go to another, and without the leave or allowance of his own Biſhop abide in another Pariſh (or charge) we forbid him further to Miniſter, eſpecially if when his own Biſhop calls him back, he refuſes to return, continuing ſtill perverſe. And again in the next; If any Biſhop with whom ſuch a Clerk ſhall ſtay, ſhall there keep him againſt this decreed Ceſſation, Let him, as a maſter of diſorder, be barred from Communion. And *Can*: 32. If any Presbyter contemning his own Biſhop, ſhall hold Conventicles apart, and ſhall erect an other Altar, when he hath no juſt exception againſt his Biſhop, in matter of Religion or Juſtice, Let him be depoſed (ὡς φιλαρχ) as a man that affects to rule, for he is a *Tyran*. And *Can*: 33. If any Presbyter or Deacon ſhall, by his own Biſhop be put from his place, it is not lawfull that he be received by any other, but only of him that formerly diſcharged him, except perhaps, the Biſhop that put him out be deceaſed. And becauſe it was ſo early perceived, that even amongſt

Can. 15. εἰ τὶς πρεσβύ τερ. περὶ χωρίων.

amongſt the Biſhops themſelves, an equality might breed confuſion; It is enacted in the 35 *Canon*, That the Biſhops of all nations ſhould know him that was (ὁ πρῶτος αὐτοῖς) the prime amongſt them, and eſteem him as their head, and do nothing without him. Shortly *Can:* 39: it is ordained, That the Biſhop ſhould take the charge and care of all the affairs belonging to the Church, and diſpence them as in the preſence and view of God Almighty; and in the 40 *Canon*, Let the Presbyters and Deacons do nothing beſides the liking, and allowance of their Biſhop: for the people of God are committed to him, and an account muſt be required of him for their ſouls.

Hear this now, ye that pretend there is ſo much difference betwixt the ſtate of our Biſhops, and the Primitive; What do we challenge more than the Apoſtolike Canons injoyn, what do they preſcribe leſſe than we challenge? There is a power over the Clergie; a power of diſpoſing them to generall ſtations, a power of depoſing, or ſequeſtring them (upon juſt demerits) from thoſe charges; a power not to over-ſee only, but to regulate their Clergie; a power to manage all Eccleſiaſticall affairs

fairs; and if this be no rule no Jurisdiction, we claim none.

Certainly, no wit of man can devise any Evasion here, but by exception at the credit of the Evidence; Loud clamours are raised of their Counterfaysance; Rather than fail, Pope *Gelasius* himself is brought in to disprove these Canons, as Apocryphall; And they that do most eagarly cry the Pope down, for the Antichrist, are readiest to plead his authority against their brethren: Not considering the Pope herein (*Vafer Afer*) as *Fregevill* justly calls him, drave his own Plough; for nothing could more cut him in the affectation of his Supremacy, than those *Canons*, which therefore it is no marvell if he disparage. The truth is, whereas there are 85 of those Canons, in more than one Edition, 50 of them are most ancient and legitimate, the other 35 later and Superious. With this distinction *Binius* answers the censure of his Pope; The 50 first, saith he, are received as authenticall, by the ancient Popes, Councels, Fathers, as containing Orthodox doctrine; The other later are condemned by *Gelasius*. Indeed such age and worth plead for the first ranke, that as *Isidorus* truly; The holy Fathers confirmed their

Isidor. præfat. ad Collect. Canonn.

acts

acts by Synodall authority, and placed them amongst Canonicall Constitutions. If any man desire full information concerning the antiquity, and authentiqueneſſe of theſe Canons, I remit him to *Fregivillæus*, where he ſhall finde how many of theſe Canons were transferred into, and approved, and cited by the Councels of *Nice*, *Gangra* and *Antioch*, not without the very Appellation of Apoſtolicall; The like afterwards done by the Councels of *Conſtantinople*, *Epheſus*, *Chalcedon*, *Orleans*, *Cabilon*; There he ſhall finde them cited (for ſuch) with approbation of *Euſebius*, *Socrates*, *Theodoret*, *Sozomen*; There he ſhall finde that *Aurelius*, Biſhop of *Carthage* made uſe of theſe Canons as the Teſt whereby to examine the Roman Popes decrees; that by theſe the *African* Fathers repelled the Popes Tyrannicall Uſurpation; but what ſhall I need to urge theſe Atteſtations, when *Calvin* himſelf, and *Chamier*, and every ingenuous Writer, confeſſe them to be of very great, and (therefore very reverend) Antiquity.

Fregivil. palma Chriſtiana.

Calvin. Valde antiqui teſtes moris Eccleſiæ. Inſtit. l. 4. c. 4.

§. 13

The state and History of the next age.

AS touching the state of this truth in the age next succeeding, how easie were it to accumulate histories to make it good? as that of *Methodius*, in *Marianus Scotus*, who tells us, That the Apostle *Peter* directed *Eucharius* one of the 70, with *Valerius* and *Maternus*, to preach the Gospel in *Germany* and *France*; And that *Eucharius* planting a Church in *Treners*, held the Bishoprick of that City 23 yeers, and then left the Episcopacy of that Church to *Valerius*, who after 15 yeers sitting there, left it to *Maternus*, he to *Auspicius*, &c.

Citat a D. Bilsen. perpet. regim. Eccl. cap. 13.

Traverica Eccles. culmina, &c.

And that of *Egesippus*, in *Eusebius*, who travelling to *Rome* under *Amicetus*, conferred with *Primus* Bishop of *Corinth*, and divers other Bishops as he went, and found them in every succession, and in every City constantly observing the truth &c. And the Church of *Corinth* held on in the right way unto the time of

Egesi. apud *Eusb.* 4. c. 22.

of *Primus* Biſhop there. With theſe whom can I more fitly match than holy *Irenæus*, the famous Biſhop of *Lyons*, neer bordering upon this age, whoſe teſtimony may be a clear Commentary upon the former paſſages, *Habemus enumerare eos, qui ab Apoſtolis &c.* we can, ſaith he, reckon up thoſe, who by the Apoſtles were made Biſhops in the Churches, and their ſucceſſors, even unto our times &c. The bleſſed Apoſtles, *viz. Peter* and *Paul*, founding and furniſhing the Church (of *Rome*) delivered the Epiſcopacy of the Government of that Church to *Linus*; Of this *Linus*, *Paul* makes mention in thoſe Epiſtles he wrote to *Timothy*; *Anacletus* ſucceeded him: In the third place *Clemens*, after him took that Biſhoprick, who both ſaw the Apoſtles themſelves, and had Conference with them &c. After this *Clement*, ſucceeded *Evariſtus*; after *Evariſtus*, *Alexander*, and after him, *Sixtus* was made the ſixth Biſhop from the Apoſtles; and after him *Teleſphorus*, who moſt gloriouſly ſuffered Martyrdome; after him *Higinus*, then *Pius*, and after him *Amicetus*; and after that *Soter* had ſucceeded *Amicetus*, now in the twelfth place from the Apoſtles, *Eleutherius* poſſeſſeth the Biſhoprick; And ſoon after

Iren. l. 3. adverſ. hæreſ. c. 3.

after he addeth (a passage which I cannot pretermit) And *Polycarpus*, saith he, was not only taught by the Apostles, and conversed with many of them who saw our Lord Christ, but also was by the Apostles made Bishop in *Asia*, in that Church which is at *Smyrna*, whom we our selves saw in our yonger age, for he lasted long, and being very old, he most nobly and gloriously suffering Martyrdome, passed out of this life! Lo here was but one ages difference. *Polycapus* saw, and conversed with the Apostles, *Irenæus* saw *Polycarpus*; by their hands was he ordained Bishop, constantly lived and dyed a Martyr in that holy function. *Tertullian* was not much below *Irenæus* in age, not at all below him in the clearnesse of his suffrage, *Edant origines &c.* Let them, saith he, set forth the Originals of their Churches, Let them reckon upon the Order of their Bishops, so running down by their successions from the beginning, as that their first Bishop had one of the Apostles, or Apostolicall men for his author and predecessor. Thus do the Apostolicall Churches bring in their accounts, as the Church of *Smyrna* having *Polycarpus* placed there by St. *John*; the Church of *Rome* showeth *Clement* ordained

Edant origines Ecclesiarum suarum, evolant ordinem Episcoporum suorum ita per successiones ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis aut Apostolicis viris habuerit authorem & antecessorem, &c. *Tertull.* de præscription. adverſ. hær.

ordained by St. *Peter*, and ſo the reſt of the Churches ſhow, what ſprouts they have of the Apoſtolike ſeed. Even thoſe which were firſt placed in their Epiſcopacie by the Apoſtles. What can be ſpoken more fully for the Apoſtolike inſtitution of Epiſcopacy? This is more than enough to ſhew the ſtate of the firſt ages of the Church, under and after the Apoſtles; And therein the ſuperiority and Juriſdiction of Biſhops, received from their ſacred hands. Now, if we think good to deſcend with the times, which way ſoever we ſhall caſt our eyes upon Eccleſiaſticall hiſtories, upon Fathers, upon Councels, I ſpeak it knowingly, we ſhall meet with no other relation. Should I undertake to gather in ſome proofs which are every where ſcattered in their undeniable records, one Tome would not be enough; and you might well aske the meaning of ſuch waſte I ſhall content my ſelf to glean out ſome few Eares out of a large and plentifull field.

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§. 14.

The confeſſed Superiority of Biſhops, from ſeverall arguments out of Antiquity.

AND here in the firſt place it is well worthy to weigh much with us, that all antiquity makes Biſhops the ſucceſſors of the Apoſtles. The teſtimonies of *Irenæus*, *Tertullian*, *Cyprian*, *Baſil*, *Theodoret*, *Hierome*, *Ambroſe*, *Auguſtine*, *Sidonius*, and others, are ſo familiarly quoted by all Writers, that I ſhall not need to urge them. In the next, thoſe titles of ſuperiority and Juriſdiction, which are giuen by all antiquity to Biſhops above Presbyters, may well ſettle our aſſurance in it. They are ἄρχοντες, rulers in *Ignatius*; *Principes ſacerdotum in Ambroſe*; the ſame with ἱεράρχοι in *Dionyſius*; An order generative of other Fathers, as *Epiphanius*. They have an (ἀυθεντίαν) given them by the Councell of *Carthage*, *Excelſiorem gradum* by *Jerome*, προεδρία τιμῆς, by the Councell of *Conſtantinople*; eminence of overſight by the Councell of *Sardica*: Incomparably eminent Apoſtleſhip

Vide *Bilſ.* loco citato.

Ambroſ in Epheſ. 4 idea
Optatus l. 1. contra Parmē.
Hieron. in Ep. 60. 17.
Hierarch Eccleſ. c. 5. πέτερων χειροτικὴ τάξις. *Epiphan.* in hæreſ. 75.
Conc. *Carthag.* c. 68.
Conc. *Sardic.* c. 10.
Sidon. Apoll. l. 9 Ep. 4.

ſhip by *Sidonius Apollinaris*; Excellent dignity and authority by the Councell of *Conſtantinople* in *Trullo*. τὴν τῆς ἐκκλησίας πρεσβυτέρων ἐξουσίαν, *Concil. Antioch. c.* 25. It were eaſie to be tedious in this kinde: If now the Biſhops of this Iſland challenge no more than is given to thoſe Church-governours of the Primitive times, certainly either they muſt be condemned, or not juſtified. In the third place it will eaſily be made to appear, that in all the paſſages of Fathers and Councels, the Presbyters are called, the Biſhops Presbyters. Indeed how ſhould it be otherwiſe? For (as our learned Biſhop of *Wincheſter*) of old, the Presbyters were (as it were) of the family of the Biſhop, and lived upon thoſe diſtributions, which were laid down as at the feet of the Apoſtles firſt; ſo, now at theirs, untill the diviſion of ſeverall Pariſhes infoeffed them in a ſetled maintenance from their peculiar charges. Thus, as Doctor *Downham* inſtances, *Arrius* is ſaid to have been *Alexander's* Presbyter; *Petrus* and *Irænæus*, *Timotheus* and *Macarius* to have been *Athanaſius* his Presbyters; by the ſame token that *Timotheus* (a grave and reverend perſonage) as the hiſtory reports (wittily and juſtly took off a foul aſperſion

Winton. Epiſt. ad Molin.

from his innocent and honoured Dioceſan) The Deputies of *Silveſter* in the Councell of *Nice*, were his Presbyters: Thus *Criſpio* is named *Epiphanius* his Arch-deacon; *Heraclides* to have been *Chryſoſtome's* Deacon; It were eaſie to fill up pages out of *Euſebius* alone with ſuch inſtances.

§. 15.

Power of Ordination only in Biſhops.

BUt in the fourth place the ſeverall acts that were appropriated to the Biſhops alone, by the univerſall conſent of all times, do more than ſufficiently evince their acknowledged ſuperiority; wherein even thoſe Teſtimonies, which are wont to be alleadged againſt us, do directly plead for us. *Hierome* himſelf can ſay, *Excepta ordinatione*; and *Chryſoſtome* (who is cited for ὁ πολὺ τὸ μέσον) can yet adde τῶν χειροτονίαν μόνην. Only in laying on of hands Biſhops go beyond them.

Homil. 11 in 1 Tim. 3

Neither is this any ſleight difference, or deſpicable

ſpicable priviledge; but ſuch as implyes a manifeſt Superiority (as *Ambroſe* juſtly inferreth) and a clear diſtinction of Order: Hands were impoſed in the Church of old, for more than one purpoſe. In abſolution for the penitent's reconciliation to God and the Church: In Confirmation for the increaſe of Grace upon the baptized: In Ordination for the bleſſing and hallowing of the Ordained. The firſt of theſe, as incident and annexed to the holy Order of Prieſt-hood may be common to a Presbyter within his own compaſſe; but the other two have been ever held ſo intrinſecall to Epiſcopacy, that I would fain ſee where it can be ſhowed that any extremity of neceſſity was by the Catholike Church of Chriſt ever yet acknowledged for a warrant ſufficient to diffuſe them into other hands. It was to *Timothy* and *Titus* (by the conſent of all Antiquity) Biſhops of their ſeverall Dioceſes, and not to any Ordinary Presbyter, that St. *Paul* gives that charge of impoſition of hands: That Presbyter had been a monſter among Chriſtians, that would have dared to uſurpe it; and the Church of thoſe firſt ages obſerved it ſo Curiouſly, that beſides thoſe ſtrict Lawes, which they made for the

Conc. Carthag. 4. c. 3. Benedicente eum Epiſcopo, & manum ſuper caput ejus imponente.

prevention of any ſuch inſolence, reſtraining even one kinde of *Chorepiſcopi* Rurall Biſhops from this power (for there was another ſort, which were in the nature and quality of ſuffraganes furniſhed with Epiſcopall right) they have left unto us memorable records of their ſevere proceedings againſt ſuch preſumptions; I may not forget two or three remarkable hiſtories to this purpoſe.

παρανδεὶς τὴν ἱεροσύνην.

Colluthus, a Presbyter of *Alexandria* took upon him ordain Presbyters; for this he was convented in the generall Councell, before *Hoſius* and other Biſhops, and with deſerved checks remanded to keep within his own *Tether*, and a Nullity pronounced of thoſe his miſordained: *Iſchiras* who pretended to be one of thoſe, his miſ-made Presbyters, was (in his Adminiſtration of the bleſſed Sacrament, (whiles he had the holy Cup in his hand) violently oppoſed (and that upon the inſtigation of *Athanaſius*) by *Macarius*. He complains there of a ſacrilegious aſſault; about an hundred Biſhops are aſſembled in *Ægypt*; *Iſchiras* himſelf is convented, his Ordination examined, and he found to be no Presbyter, becauſe only ordained by a Presbyter; he is ſent away without

out remedy, with a deveſtitute from his pretended Orders, and together with all his fellows, turned down to the Laick form. The equity of the fact is ſo clear (ſaith this Apologiſt for *Athanaſius*) that no man ever thought it could be doubted of: An hiſtory (as our learned Biſhop well obſerves) ſo much the more conſiderable, for that it carries in it the univerſall conſent of the whole Primitive Church, whoſe abridgement that holy Councell was, which was after repeated, and ſeconded by the Synode of *Alexandria*. Much of the ſame kinde is that commonly noted ſtory of the Councell of *Civill*: A Biſhop who had ſore eyes, being to ordain Prieſts and Deacons, laid his hands on them; but cauſed his Chaplain, a Presbyter that ſtood by, to ſupply his eyes, by reading the words of their Ordination and Benediction; The Councell queſtioned the fact, cenſured it of bold preſumption, and uſurpation; and would have cenſur'd the man, if his death had not prevented them; and concluded, *Tales merito &c.* Thoſe men are worthy to be diſcarded, becauſe they were wrongfully made: What need I preſſe the hiſtory of *Muſæus*, and *Eutichianus*, whoſe Ordinations were alſo in this manner

Quo pacto igitur Presbyter *Iſchiras* aut quo tandem authore conſtitutus *Athanaſ.* apolog 2. Perpet govern. c. 13.

Concil. Hiſpalen. 2 c. c 5.

reſcinded, and nullified by the Councell of *Sardica*; Or that of the great Councell of *Conſtantinople* concerning *Maximus*, or, out of *Sozomon*, the proceedings againſt *Elpidius*, *Euſtathius*, *Baſilius*, *Eleuſius*, for their miſ-ordination of Presbyters; this peculiar act was a thing ſo univerſally both granted to, and practiſed by Biſhops, that in vain ſhall we ſearch through all antiquity, for an inſtance of any regular performance to the contrary. Neither can the oppoſites hope to finde ſhelter under that noted text of St. *Pauls* to *Timothy*; Neglect not the gift that is in the *&c.* by the impoſition of hands of the Presbytery: when *Calvin* himſelf interprets the place, not of the men, but of the office; following herein *Jerome* and *Anſelme*, *Haimo*, *Lyra*, and others; referring it to the gift, not to the hands: whoſe reaſon alſo is more ſtrong than his authority: For if *Timothy* were ordained by a Presbytery, then by more than one: but St. *Paul* in another place ſaith, that his hands (and no other) were impoſed on *Timothy*: And if more hands were required to this ſervice, it had been as eaſie for the Apoſtles to have encharged it upon the Presbytery, as upon *Timothy*. Little did *Calvin* think of the double Presbytery

1 Tim. 4 14. *Calvin* Inſtit. lib. 4. cap 3.

bytery of *Tileno-maſtix*, when he gave this interpretation of St. *Pauls* χειροτονία: But if either the Apoſtles then, or the Biſhops ſince, have had other hands laid upon the ordained, together with theirs, as the rule and practiſe of the Church of *England* is, yet fain would I ſee where ever it can be read, that Presbyters, without a Biſhop, in a regular courſe impoſed hands for Ordination. Paracl. c. 5

§. 16.

Power of Juriſdiction appropriated to the Biſhops from the firſt.

THus for Ordination the caſe is plain; I ſpeak it confidently, it is more plaine (if more may be) for power of Juriſdiction; It is for a *Timothy* or *Titus* (Biſhops) to receive accuſations againſt Presbyters, or to reject them; not for one Presbyter againſt another; It is the charge laid upon Presbyters by more than one ancient Councell, or ſingle Father, to do nothing at all without the conſent (ἄνευ γνώμης τοῦ ἐπισκόπου) of

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of the Biſhop. We have heard it from holy *Ignatius*, and from the Apoſtolike Canons; we may hear it (when we pleaſe) from the holy Martyr St. *Cyprian*, from the 2 Councell of *Carthage*, from the Councell of *Gangra*, from the Councel of *Antioch*: yea let me ſay, Thoſe ancient reſtrictions were ſuch, as if they ſhould be now urged upon our inferiour Clergie, they would be cried down for intollerably Tyrannicall; It was in the Biſhops power to raiſe the Clergie from one degree to another, neither might they refuſe his deſignations: They might not remove from one Dioceſe to another, without his conſent (which is ſtill laudably continued in that the teſtimony of the Ordinary ſtill is required) or if they did, the Biſhop had power to recall them. They might not ſo much as travell from one Dioceſe to another, without his *Reverendæ*, much leſſe might they fixe there, or if they did, the act was reverſible by the Dioceſan; for the particulars whereof I referre my Reader to our learned Doctor *Downham*, who is very large in this ſubject. As for matter of cenſure, wherein the proof of Juriſdiction mainly conſiſteth, how particularly was this ever managed by Epiſcopall power; and

Conc *Carthag.* Conc *Gangr.* Conc. *Antioch.*

Defence. 2 part Ch. 5.

and that not only in cafe of Excommunication of Laicks (which hath wont of old to be therefore called *Mucro Epiſcopi* (for as for that giddy conceit of the whole Churches interpoſition and act, in theſe Sentences which our *Tilenomaſtix* ſtands upon, it is long ſince cried down, not by *Calvin* only, but even by our late Separatiſts, amongſt whom this caſe hath been throughly Sifted) but even of Correction, Excommunication, depoſition of Clerks, Deacons and Presbyters; Correction, ſo the Councell of *Agatha*; Excommunication, ſo the Councell of *Sardica*, the Councell of *Epheſus*, the Councell of *Chalcedon*; Depoſition, ſo the Councell of *Antioch*; So *Arrius* was depoſed by Biſhop *Alexander*; *Eutyches*, by his Dioceſan: So the holy Martyr *Cyprian* in that famous Epiſtle to *Rogatianus*, tells him, That he being a Biſhop, and abuſed by his Deacon, might by the vigour of Epiſcopacy, and Authority of his chair, proceed in cenſure of ſuch Contumacy; and adviſes (if the offender hold on) to exerciſe upon him *poteſtatim honoris*, the power of his honour, and either to depoſe, or excommunicate him: And yet who dares ſay that our bleſſed Martyr was proudly Tyrannicall,

Vivald. Can. de abr.

Conc. *Agath.* c 1. de contumac. Clericis.
Conc. *Agath.* c. 2. de Epiſcopis qui pro minimis cauſis excommunicant
Cone. *Sardic.* c. 16. de clericorum excommunicatione.
Conc *Epheſ* c.5
Conc. *Chalc.* c. 23.
Conc. *Antioch.* c. 4.
Cypr. l. Ep. 9.

and not holily zealous in obſervation of lawfull diſcipline? And laſtly (for it were eaſie to be tedious in particularities) the ancient Canon of Apoſtles (32) to this purpoſe is recited and ratified by two Councels, the one of *Antioch*, the other of *Chalcedon*; and there applauded by the acclamation of a juſt rule, and the rule of the Fathers. And now, ſay reader, what is Superiority and Juriſdiction over all Subordinates, if this be not? If any Biſhop of this Iſland have challenged and uſurped more than the written word of God, ſeconded by the ancient Canons of the Primitive Church, and holy Fathers thereof do allow, let him bear his own burden; but certainly, if the holy Synode of *England* ſhould at any time be required to publiſh any Canon for the determining the Latitude of Epiſcopall power, and the due exerciſe thereof: they could hardly deviſe to expreſſe it in more full tearms, than the ancient Councell of *Antioch* hath done. Let every Biſhop, ſaith it, have authority of his own See, both to governe it according to the fear of God, which is before his eyes, and to have a provident care of the whole Countrey which is under his City; as alſo to ordain Presby-

Concil. *Antioch.* 1. c. 9.

Concil. *Antioch.* ſub *Iulio* c. 9. Unuſquiſq; Epiſcopus habeat ſuæ parœchiæ poteſtatem, &c.

Presbyters and Deacons, and to governe all things with Judgement. Upon all this which hath been ſaid, I wonder how the Oppoſers of Epiſcopacy can read theſe ſo plain proofs of the Judgement and practiſe of the ancient Church of God, and not be aſhamed of their palpable innovation.

Hitherto we have clearly deduced the ſuperiority of Biſhops above the other Clergie, and the power of their Juriſdiction from Chriſt and his Apoſtles, and conveyed it through the conſtant practiſe of the Primitive Church, ſince which time no adverſary doubteth of it.

§. 17.

Exceptions againſt our Epiſcopacy anſwered; and particularly of the diſſimilitude of our Biſhops from the Primitive; eſpecially in their pomp and perpetuity.

BUt two main exceptions are taken at our Epiſcopacy, wherein it is pretended, there

1661a

is an utter diſſimilitude betwixt the anciently acknowledged ſuperiority and ours: The one is perpetuity, the other, Lordlineſſe; In both which regards, *Parker*, (according to his loud language) ſayes, there is as much likeneſſe betwixt the Engliſh Epiſcopacy and the ancient, as betwixt light and darkneſſe. For both theſe briefly. That there is and muſt needs be a ſuperiority of ſome Paſtors aboue others, *Beza* himſelf cannot deny (who makes the 7 Angels

Bez in Apoc 2.1 πρεσβύτας) neither indeed can there be any government without it; but this preſidence, ſaith he, is not perpetuall, but only for the time and viciſſitudinary; There can be no Church without a Miniſtery: Thoſe Miniſters are divided into Presbyteries: Thoſe Presbyters muſt have an head, that head is to over-rule the body, for his turne; And this ſaith he, is that Regency, which was in the Primitive times, and is now renewed in ſome Churches; wherein the preſident takes his chair, moderates the aſſembly, hath Majority of rule, during his preſidency, and is for the preſent, the governour of his brethren; the action ended, and his courſe finiſhed, returnes to his old forme, with a *ſumus exgo pares*. And was this the inequality of the Church

Vide Bez. & Saraviam in reſp. ad triplicatum Epiſcopatum, & De gradibus Miniſt. c. 23.

Reſut. of Mr. *Downham.*

Church-governours in the Primitive times? Was this the forme of the Regiment and Presidency of the Primitive Bishops? Blessed God! Where was this monster of opinion formed? Who ever read or heard of such a course of Administration, from the beginning of Gods Church upon earth, untill this present age? And yet these men, the better to guilde their upstart fancies to the eyes of the vulgar, dare thus confidently obtrude it upon the Primitive times. Did not *James*, *Ignatius* *Polycarpus*, and all those noted Successors, in their severall charges, live and die Bishops there? Do not all the Subscriptions of Councels, all histories that ever were in the Church, testifie so much? was there ever any Writer (but any one) that hath given intimation (but bare intimation) of any such shifting of Church-governours (for that mistaken allegation of St. *Ambrose* is justly hissed out of all Countenance.) Did ever the man fall into any kinde of mention, that once practis'd it? And shall grave Divines give themselves liberty to dream of such strange Chimæricall devices, and then (meerly to get glory to themselves, and strength to their own fancies) so boldly obtrude them upon Gods Church for

1661a

good Law, and as highly tending to Gods glory? If we do not finde amongst the ancient so direct contradictions to this conceit, we must impute it to this, that they did not suppose so impossible a fancy could have fallen into any wise heads: Yet that of blessed *Cyprian* is clear enough: where a Bishop is once lawfully ordained, whosoever would now (moreover) be made a Bishop (in that See) it is necessary that he should be forthwith put out of the Church, and that he have not the Churches Ordination, who doth not hold the Unity of the Church, &c. And soon after, Foraſmuch as after the first Bishop (*viz.*) during his life, there cannot be a second; whosoever after that one (who ought to be alone) is made, he is not a second, but none at all; Thus he. But what need I urge this, when the very word of Ordination strikes it dead: For what Ordination to that their In-and-out Office; have these succeeding and Momentary Presidents? And what Bishop was ever in the Church without Ordination? So as I must have leave to wonder at this uncouth Novelty, and to say that I cannot tell how to resemble it better than to that old abusive sport, which was cryed down in

Cyp. l. 4. Epist 2.

Vid supra Epist. *Clementis ad Corinthios.*

in the Councell of *Salisbury* (called *Ep.^tum puor.*) practiſed alſo in the Popiſh times here in *England*, upon St. *Clements* night and on St. *Nicholas*; wherein boys and youths dreſſed up after the manner of Epiſcopall habits, took upon them to act the Biſhops ſacred actions, and after the paſtime ended, diſroabed themſelves, and returned to their wonted trade; Both theſe I confidently ſay, are the meer mockeries of Epiſcopacie; and if that other ſport pleaſed but children and fools, it is a wonder how this could pleaſe wiſe men. As for the ſtate and Lordlineſſe which is uſually objected to our Epiſcopacy, it is indeed a common eye-ſore to our envious detractors. This is it that fills the world with Clamour, and Pamphlets with ſpightfull invectives. *Quis furor, O Cives!* As for the title firſt, alas, how poor a quarrell it is? Certainly, if there were that true piety, and thoſe gracious diſpoſitions in the hearts of men, profeſſing the Goſpell, towards Gods Ambaſſadors and Agents, which there ought to be, they would not, they could not grudge them any ſtyles of Eminence; their very feet would be beautifull, their hands ſacred, their heads glorious; now every thing is too much.

Binius, *Anno* 1274. Epiſcopatus puerorum.

But

1661a

But not to ſcan the Originall of κύριος, and *Dominus*, which every man knows how common it was of old to Fathers, Maſters, Huſbands, Governours, Prophets; that no man may wonder, *Sara* called *Abraham* Lord: *Rebecca* calls *Abraham's* ſervant ſo; *Drink my Lord*: Nay what if it be made to appear that even thoſe Titles which are now ſtumbled at, were the uſuall ſtyle of the ancient Biſhops? So *Euſebius* to the Biſhop of *Trevers*: To my Lord *Paulinus*; and *Paulinus* in his Epiſtle to him, to my Lord *Euſebius*. So the Biſhops of *Ægypt* to the Biſhops aſſembled in the Councell of *Tyre*, To our moſt honourable Lords. The Synode held at *Jeruſalem* to the people of *Ægypt*, *Libya*, &c. calls *Athanaſius* their Paſtor and Lord: And *Julius* Biſhop of *Rome*, the great Abbettor of *Athanaſius*, is by the holy Biſhops ſtyled κύριος μακαριώτατος moſt bleſſed Lord: And *Nazianzen*, My Lords the Biſhops: And *George* the Biſhop of *Laodicea*, writing to certain Biſhops, calls them moſt honourable Lords; and in the ſame Epiſtle putting both together; Moſt reverend and moſt honorable brethren: And Biſhop *Downham* (to whom I referre my reader for this point) hath inſtanced abundant-

Gen. 24. 18.

τῷ δεσπότῃ μου παυλίνῳ.

κυρίοις τιμιωτάτοις.

ποιμένα ὑμῶν καὶ κύριον.

οἱ δεσποτικώτατοι καὶ τιμιώτατοι ἀδελφοὶ.

Vide B. *Downham* defence 3 b cap. 6

abundantly: yet I may not omit those more aged titles (which he hath omitted) even of blessed *Ignatius* himself, who calls the Bishop of the *Magnesians* ἀξιοπρεπέσταον; and *Polycarpus* the Bishop of *Smyrna* ἀξιόθεον God-worthy Bishops; which I suppose, comprehends the highest degree of Grace. Much like to those which the late worthy Patriarch of *Constantinople* gave in his Epistle to our late Arch-bishop of *Canterbury*. And how much more is this than we finde in their own letters; To our most reverend Brother Mr. *Cartwright*; and how much below that other, *Non minus Farello, quàm Paulo*, meaning the blessed Apostle of the Gentiles: And again that in the practise of Prelates, *Calvin, Beza, Viretus, Knox, Cartwright*, are the only Worthies of the world, that have maintained Discipline: For us; If then it hath pleased gracious Princes, for expression of the honour which they gave to God, in the honor given by them, to our holy function, to grace us with eminent titles and rights, can any Christian man be so fooliſhly spightfull, as to think, because we are Lords-Bishops, that we challenge to be Lords of our Clergie: as he said well, because they themselves are usually styled Masters,

Ignat. Epist. ad *Magnesianos* Epist. ad *Smyrnenses.*

Vid. Epist. in fine histor. *Turcicæ*: Append. &c.

Chap. to Mr. *Cartwr.*

Calvin Epist. *Farello de Basileensi* quodam.

Practice of Prelates D. 2. Cited in the survay of Disc. P. 372.

L2661a

ſters, are they therefore the Maſters of their Church? I would theſe maligners ſhould know that with high titles, we can bear as humble minds (to ſay no more) as thoſe that pick that quarrell; and are ſo little tranſported with theſe puffes of ſtyle, that we account it (according to our Saviours preſcription) our greateſt glory to be ſervants to the ſouls of the meaneſt drudges in the family of our God.

But if the name offend, the thing offends much more: We have the Lands, Rents, Royalty, poſſeſſions of Lordſhips, Rights of Barony: What? Have we not yet been prey enough to this malignant and ſacrilegious envy? Are we not yet deſpoyled to purpoſe? Is that little pittance which hungry ſacriledge, and cruell rapine have left behinde them, ſtill a beam in theſe evill eyes? We are Barons by our places, but, as one ſaid truely, Bare-ones indeed, for the moſt part; and if theſe men may have their wiſh, ſhalbe (as a Lawyer was long ſince pleaſed to tearm us) *Barones Elemoſynarij*; Caſt your eyes you greedy Church-robbers, upon what we had, and then tell me if you can grudge us a feather of that foul which you have ſtolne and devoured. To ſpeak of one which

Ex juriſ-conſulto quodam D. *Henric. Spelman* Collect. Synod in *Anno* 794.

which I have reaſon to know; There is a Biſhoprick in the world which had 27 rich Mannors within the Dioceſe (beſides other forrain) and 14 faire houſes and Parkes about them; which hath now but 7 of the meaneſt Mannors left, in full Leaſe, and one only houſe, without ſo much as a ſtick of wood for the hearth, or an handfull of Hay for the ſtable, and yet none of the ancient burdens ſubtracted. What think you of this abatement? There are others (I ſuppoſe) proportionably in the ſame predicament. If it be not yet low enough, ye that have our Cloak, take our Coat too; We were not worthy to be St. *Paul*'s Diſciples, if we had not learned to want, and to abound.

Little do theſe men think what charges do neceſſarily attend our places, what hoſpitality is expected from us, what Competencie of means is requiſite to bear us up from that contempt which unavoidably accompanies a baſe Condition; But if this ſatisfies them not, *ringantur*. In the mean time, what a difference is there between times. Our poor well meaning ignorant forefathers, thought their Clergie could never have enough; Statutes of Mortmain needed to hold their hands; their know-

1661a

ing, rich, zealous off-ſpring, think their better deſerving-Clergie can have never too little. We ſee and heartily pity the incompetent proviſion of our forraign brethren, whoſe parts are as eminent as their maintenance poor. And this is that paſſe of perfection which theſe miſ-zelotes would bring our Clergy unto, and are angry becauſe we are not enough beggers. They would have their Paſtors true Miniſters, that is, their ſervants; and even in that ſtate, not too full fed.

Sarav. de gradib. miniſt.

I remember what learned *Saravia* over heard ſome of his *Antwerpian* maſters ſay, when ſpeech was concerning the augmentation of his ſtipend; *He that delicately bringeth up his Servant, ſhall have him become his Son at the laſt.* Bleſſed be God that we are not under ſuch mercy; though it is the regret of ſome that we are not. That double honour which St. *Paul* thinks ſome good Elders worthy of, is held too good for our beſt; and that *moyens* is too vaſt for a Biſhop, which ſome Lay Presbyter may put over without envy; yea ſome noble Elder (for ſuch the time now yields) ſhalbe cryed up for ſpending upon one Supper a Biſhops yeerly revenue. As it is, we bleſſe God and our good

Prov. 29. 21.

Kings,

Kings, for what we have left; But I wis it is not ſo much, as that any man ſhould at the ſight of it, need to feed upon his own heart, in ſtead of our Trencher: But if any of our profeſſion being bleſſed with plenty of means, ſhall run forth into laviſh exceſſe; pampering his Appetite with Apician delicates, or ruffling in proud and coſtly attyres, and furnitures, beyond the bounds of gravity and holy Moderation (as I verily ſuppoſe our Iſland yeildeth none ſuch) let his perſon ſuffer, let his calling be innocent, and honourable: It is not wealth or power, that is juſtly taxable in a Biſhop, but the abuſe of both; and that man is weakly grounded, which would be other than faithfull to his God, whether in an higher or meaner Condition.

Foraſmuch therefore as theſe imaginary diſſimilitudes betwixt the Primitive Epiſcopacy and ours are vaniſhed, and ours for ſubſtance is proved to be the ſame, with the firſt that ever were ordained, and thoſe firſt were ordained by Apoſtolike hands, by direction and inſpiration of the holy Ghoſt, we may confidently and irrefragably conclude our Epiſcopacie to be of no leſſe than Divine Inſtitution.

1.661a

§. 18.

The practice of the whole Christian Church, in all times and places, is for this government of Bishops.

HOwever it pleaseth our *Anti-præsulists* to sleight the practice and judgement of all Churches save the Primitive Church, which they also, without all ground, and against all reason shut up within the strait bonds of 250 yeers; out of a just guiltinesse of their known opposition; yet it shall be no small confirmation to us, nor no lesse conviction to them, that the voice as of the Primitive, so of the whole subsequent Church of God upon earth to this very age, is with us and for us: *Quod semper et ubiq*; : Alwaies and every where; was the old and sure rule of *Vincentius Lirinensis*; and who thinks this can fail him, as well worthy to erre. It were a long task to instance in all times, and to particularize in all Churches: Let this be the triall, Turn over all histories, search the records

records of all times and places, if ever it can be ſhown that any Orthodox Church in the whole Chriſtian world, ſince the times of Chriſt and his Apoſtles, was governed otherwiſe than by a Biſhop, ſuperiour to his Clergy (unleſſe perhaps during the time of ſome perſecution, or ſhort *inter-regnum*) let me forfeit my part of the cauſe. Our oppoſites dare not ſtand upon this iſſue; and therefore when we preſſe and follow them upon this point, they runne back fifteen hundred years, and ſhelter themſelves under the Primitive times, which are moſt remote. And why will they be thus cowardly? They know all the reſt are with us, and againſt them; yea they yeild it; and yet would fain think themſelves never the worſe. Antichriſt, Antichriſt hath ſeized upon all the following times, and corrupted their government: what a meer gullery is this? Do not they themſelves confine Antichriſt to *Rome*? And hath not Biſhop *Downham* diligently noted his ἀρχὴν in *Boniface*; his ἀκμὴν in *Hildebrand*, his παρακμὴν in the latter times? Surely had theſe men beſtowed that time in peruſing Biſhop *Downhams* diſcourſe concerning Antichriſt, which they have ſpent in confuting his worthie Ser-

Diatrib. de Antichriſt, contr. Leon Leſſium.

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1661a

mon, they had needed no other either reformation or disproof. For can any indifferent man be so extreamly mad, as to think all the Christian world (these men only by good luck excepted) is, or ever was turn'd Antichrist? or that that Antichrist hath set his foot every where, in all assemblies of Christians? and that he still keeps his footing in all Gods Church upon earth? To say nothing else concerning the notorious falsity hereof, what a derogation were this to the infinite wisedome, providence and goodnesse of the Almighty, that he should so slacken his care of his Church, as that he should from the very beginning, give it up wholly up to the managing of Anti-christ, for the space of more than fifteen hundred years, without any check or contradiction to his government, no not within the first Century. Yea, but his Mystery began to work betime; True, but that was the mystery of iniquity, not the mystery of good order and holy government; And if the latter times should be thus depraved; yet can any man be so absurd as to think that those holy Bishops of the Primitive times, which were all made of meeknesse and humility, and patience, being ever persecuted, and cheer-

cheerfully pouring out their blood for Christ, would in their very offices bolster up the pride of Anti-christ? Or if they would, yet can we think that the Apostles themselves, who saw and erected this superiority (as *Chamier* himself confesseth) would be accessary to this advancement of Anti-christ? Certainly he had need of a strong and as wicked a Credulity of a weak and as wilde a wit, that can believe all this. So the (*Semper*) is plainly ours, and so is the (*ubiq;*) too; All times are not more for us, than all places. Take a view of the whole Christian world: The state of *Europe* is so well known, that it needs no report; Look abroad, ye shall finde that for the *Greek* Church, the Patriarchate of *Constantinople*, which in the Emperour *Leo*'s time, had 81 Metropolitans, and about 38 Arch-bishopricks under his Jurisdiction, hath under him still 74 Metropolitans; who have divers Bishops under them; As *Thessalonica*, ten Bishops under him; *Corinth* four; *Athens* six, &c. For the *Russian* Church, which since the *Mahumetan* tyranny hath subjected it self to a Patriarch of their own, neer home, of *Mosco*, he hath under him two Metropolitans, four Arch-bishops, six Bishops.

Loco supra citato.

Christianography of the *Greek* Ch.

For the Patriarchate of *Jeruſalem*, to which have belonged the three *Paleſtines*, and two other Provinces; *Tirius* reckons alſo five Metropolitans, and ten Biſhops.

For the Patriarchate of *Antioch*, which hath been accounted one of the moſt numerous for Chriſtians, it had, as the ſame author reckons, fifteen Provinces allotted to it, and in them, Metropolitans, Arch-biſhops, and Biſhops, no fewer than 142.

For the *Armenian* Chriſtians, they acknowledge obedience to the government of two Patriarks of their own; the one of *Armenia*, the greater, who kept his reſidence of old at *Sebaſtia*; the other of *Armenia* the leſſe, whoſe reſidence was formerly at *Mytilene*, the Mother City of that Province, now neer *Tarſus* in *Cilicia*: Mr. *Sands* reports their Biſhops to be 300, but *Baronius*, 1000.

For the *Jacobite* Chriſtians, they have a Patriarch of their own, whoſe Patriarchall Church is neer to the City of *Merdin* in *Meſopotamia*; and he hath under his government many Churches diſperſed in the Cities of *Meſopotamia*, *Babylonia*, *Syria*.

For the *Maronites*, whoſe main habitation is

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in Mount *Lebanus*, containing in circuit 700 miles; they have a Patriarch of their own, who hath eight or nine Biſhops under his Juriſdiction.

For the miſ-named *Neſtorian* Chriſtians, they are ſubject to their Patriarch of *Muſal*, or *Seleucia*, beſides others which they have had; Under one whereof is ſaid to have been 22 Biſhopricks, and more than ſix hundred Territories.

For the *Indian* Chriſtians, named from St. *Thomas*, they have their Archbiſhop lately ſubjected to the Patriarch of *Muſall*.

For the *African* Chriſtians, we finde that in one Province alone, under one Metropolitane, they have had 164 Biſhops; They are under the government of the Patriarch of *Alexandria*, to whoſe Juriſdiction belong both the Chriſtians of *Ægypt*, and thoſe about the Bay of *Arabia*; Upon whoſe late ſolemn Conſecration, how many Biſhops attended, and what ſolemnity were uſed, were too long to rehearſe.

For the *Abaſſine* Chriſtians, they are ſubject to their *Abuna*, a Patriarch of their own; Some report of an 127 Arch-biſhops: And *Alvares*,

1661a

that in one Church of the holy Trinity, upon a ſolemn occaſion, he ſaw two hundred of their Mitred Clergie together. Thus have I for the readers ſatisfaction, contracted into a ſhort view, ſome paſſages of laborious Chriſtianography of Mr. *Paget*, gathered by him out of many Authors, whereby it well appears how the Chriſtian Church is governed abroad, and (which is very remarkable) well near all of theſe (in a manner) utterly divided from the correſpondence with *Rome*, and profeſſedly oppoſite to moſt of her errors, and chiefly to her ambitious and tyrannous uſurpation; but all gladly ever ſubmitting themſelves to that Epiſcopall government, which ſome few very ill-adviſed, but very well ſelf-conceited new-commers, here in a corner of our *Europe*, have for their own ends preſumed to contradict.

§. 19.

Of the Suppreſſion of contrary records: and the ſole oppoſition of the heretick Ærius.

CLearly then, all times, all places, all hiſtories are for us; not one that ever mentioned the diſcipline and government pretended; It is a very poor and beggerly evaſion of *Parker*, and *Anti-tilenus*, that perhaps there were ſome, but they were ſuppreſſed; ſuppreſſed? now gramercy for that: By whom I hope, by the Hierarchy? what, when there was no oppoſition? No colour of offence? ſuppreſſed? what, not only their edition in this age of Preſſes but their very mention? Can they perſwade themſelves (others ſure they cannot) or if they can, I would fain ſee them that among ſo many holy Fathers, and faithfull recorders of all occurrences that befell the Church, whoſe worthy monuments are in our hands, there ſhould not be the leaſt touch, either of their diſlike of Epiſcopacy, if there had

1661a

been any, or of their allowance of the diſcipline called for; not ſo much as the leaſt intimation of any City or region, that was, or wiſhed to be otherwiſe governed then by a Dioceſan Biſhop? As well may they tell us, there are people at this day on, and beyond the mountains of the moon, who do ſtill, and ever have governed themſelves by their platform, though who, and what they are, could not, cannot poſſibly be diſcovered.

Onwards then: It can be no great comfort or credit to the diſparagers of Epiſcopacy, that the only founder and abettor of their opinion (which we meet with in all the world of hiſtory, and record) is a branded heretick, *Arius*; branded, even for this very point, which they now maintain; And how could this be, if the conceit had been formerly currant? Or, why he ſingled from the reſt, if there had been others known to have been of the ſame minde? No man ever wrote of hereticks, who did not name him for one; *Epiphanius*, *Auſten*, *Philaſter*; And who can chooſe but bluſh to hear thoſe, who would go for Orthodox Chriſtians, now at the latter end of the day (after ſo many ages of exſibilation) to take upon them the defence of

of a noted heretick, againſt all the holy Fathers of the Church, yea, againſt the whole Church of God, whoſe judgment thoſe Fathers expreſſly declared. Hear then of your Patriarch, all ye oppoſers of Epiſcopacy; and then judge how you like him: All agree in the ſtory; *Epiphanius* is the fulleſt. *Ærius* ſaith he was a man frantick-headed, proud-minded; an Arrian altogether; He would fain have been a Biſhop; and when his ſchoole-fellow *Euſtathius* came to that honour, which he eagerly deſired, and miſſed of, he was ſo much the more netled with emulation; *Euſtathius* humor'd him by all means; he was ſtill the more peeviſh; at laſt, he brake forth into Oppoſition; and, (ſaith that Father) his ſpeech ſavored rather of madneſſe then of ſober humanity. For he ſaid, what is a Biſhop better then a Presbyter? The one differs not at all from the other; There is but one order, one honour, one dignity of both; Doth the Biſhop impoſe hands? So doth the Presbyter; Doth the Biſhop adminiſter baptiſme? So doth the Presbyter; The Biſhop diſpenceth the ſervice of God, ſo doth the Presbyter; The Biſhop ſits in his Chair or Throne, ſo doth the Presbyter. Theſe are the opinions, among

ἐμβεγκόθις τὴν διάνοιαν Epiph. hæreſ. 75.

Epiph. loco citato.

1661a

among others, for which *Ærius* was hooted, not out of the Church only, but out of the Cities, towns and villages; which I grieve to see taken up in this doting, and last age of the world by those, who should be both godly and wise. He whom *Epiphanius* in the voyce of Gods Church stiles *magnum mundo malum*, a great mischief to the world, is now applauded by those, who pretend to holyness, for a great patrone of Truth.

§. 20.

The vindication of those Fathers that are pretended to second Ærius.

BUt what noyse is this I hear from our Antepiscopists, of many Fathers who favoured, and cryed up this opinion of *Ærius*, surely, if there had been any such, the world would have rung of it, ere now. The then-present Church would sooner have noted it, than those that lag after them, so many hundred paces of years. But to make this good, more

more than once is laid in our dish by *Parker*, and the censure of *Tilenus*, the quotation of *Medina*, which our Reverend and learned Bishop of *Durham*, Dr. *Morton* in his Apology cites, *Non Dubito, &c.* I doubt not saith, *Medina* to affirm that St. *Jerome*, *Sedulius*, *Primasius*, *Theodoret*, held with the *Ærian* hereticks that the Order of Bishops and Presbyters is *Jure divino* the very same. It is well that he omitted St. *Augustine*, *Ambrose*, *Chrysostome*, *Oecumenius*. Well, what of this, the learned Bishop cites *Medina*, but doth he approve him? he scornes the motion: *Medina* cites those Fathers, as for this opinion; The more shameless he: Is it ever the truer, because a sworn champion of the tyranny of *Rome*, and a professed enemy to the reformed Religion, impudently avers it? It is enough for me to leave him to the castigation of *Bellarmine*: and though I might spend paper in vindicating these sacred names, from the aspersion of the favour of *Ærianisme*, yet for that it is but incidently in our way, I shall rather remit my Reader to the learned and satisfactory discourse of the Archbishop of *Spalato*, who hath prevented that labour. All the rest are easily freed; St. *Jerome* and St. *Ambrose* in the

Paracles. l. 1. c. 7

Apol. p 2. c. 12.

Intolerabilis est Medinæ impudentia. *Spalat.* de Rep. Eccles. l. 2. c. 3.

opinion of ſome ſeem to take in water: For the former as he was naturally a waſpiſh and hote good man, ſo now being vexed with ſome croſſe proceedings (as he thought) of *John* Biſhop of *Hieruſalem*, heflew out into ſome expreſſions indeed, but yet ſuch as in other places he doth either ſalve or contradict; The paſſages are ſcanned throughly by many authors. It is true then, that he ſaith, Biſhops are greater than Presbyters rather *conſuetudine eccleſiæ*, than *Dominicæ diſpoſitionis veritate*; but even in that, withall he grants Epiſcopacy to be an Apoſtolicall Inſtitution; for he interprets himſelf, that this Cuſtome was derived and continued from the Apoſtles, and that the *Dominica diſpoſitio* of which he ſpake, was to be taken of a perſonall appointment from Chriſt our Saviour; Wherefore what can be more plain than that his *toto orbe decretum* relates to Apoſtolick Conſtitution; The very pedegree of it, is by himſelf fetcht from the time of the quarrels which St. *Paul* mentions in his Epiſtle to the *Corinths*, One ſayes I am of *Paul*, another I am of *Apollo*; I am of *Cephas*; which was in the heart of the Apoſtoliq; times: And relating thoſe words of the Biſhop of *Jeruſalems* letters,

Hier. ad Evagrum.

Eadem Epiſtola ad finem.

Hier in 1 ad *Titum.*

[There

[There is no difference betwixt a Bishop and a Presbyter] he passeth a *satis imperitè* upon it; professing to his *Marcella*, against the Novelty of *Montanus*; With us our Bishops hold the place of the Apostles, and that the depression of their Bishops below their place was utterly perfidious; And commenting upon that passage of the *Psalme*, In stead of Fathers thou shalt have children; The Apostles saith he (O Church) were thy Fathers, &c. Thou hast instead of them, children (which are) the Bishops, created by thy self. And (which is for all) where he is most vehement for the dignity of a Presbyter; yet he addes, *Quid facit Episcopus exceptâ ordinatione, quod Presbiter non facit?* What doth a Bishop besides Ordination, which a Presbyter doth not? That very exception exempts him from Ærianisme; and those other clear testimonies (besides more which might be cited) show him (though but a Presbyter) no friend to the equality of our Presbyterians. *Hier.* in Ps. 44.

As for St. *Ambrose*, they could not have pitch'd upon a better man; a renowned Archbishop and Metropolitan, and of so holily-high a grain, as that he would not abate one inch of Archiepiscopall port and power; no not to an

1661a

Emperour ; Yet this is the man that ſhall plead againſt the ſuperiority of Biſhops. And what will he ſay ? Of a Biſhop and a Presbyter ſaith he, there is one order or Ordination ; for either of them is a Prieſt, but the Biſhop is the firſt ; ſo that every Biſhop is a Presbyter, but not every Presbyter a Biſhop, for among the Presbyters, the Biſhop is the firſt. But firſt of all, by *Parkers* own confeſſion, it is not St. *Ambroſe* that ſaith ſo , but a changling in his clothes ; So not only *Whitakers*, *Spalato*, *Cocus*, *Rivetus*, and others, but even ſome of the great Pontifician authors, as we ſhall ſee upon another occaſion more fully : Secondly *Ambroſe* himſelf tells another tale , in his genuine writings ; There is one thing, ſaith he, that God requires of a Biſhop, another of a Presbyter, another of a Deacon. And again , As Biſhops do ordain Presbyters, and conſecrate Deacons, ſo the Arch-biſhop ordaineth the Biſhop. Do you not think this man likely to ſpeak for the new government ? Thirdly, if he had ſaid as they make him, they muſt give him leave to interpret himſelf. The Biſhop is *Primus ſacerdos*, that is, ſaith he, *Princeps Sacerdotum*.

Ambroſ. de dignitate ſacerd. c. 3. c. 5.

The

§. 21.

The practice of the Waldenses *and* Albigenses *in allowance of Episcopall government.*

SHortly then, all times, all histories, all Authors, all places are for us: yea (which is most remarkable) even those factions, which divided themselves from the Church, as the *Arrians*, *Novatians*, *Donatists*, yet still held themselves to the government of their Bishops; It was their question, whether this or that man should be their Bishop, it was never questioned whether they should have any Bishops at all. Yea in these latter times the very *Waldenses* and *Albigenses* when in some things they justly flew off from the Romish superstition, yet still would have a Bishop of their own; It was one of the Articles that was objected against them, the Supremacy of the *Pope*, usurping above all Churches, is by them denied; Neither that any degree is to be received in the Church, but only Priests, Deacons, and Bishops; And Artic. VVald. Anno 1170. and 1216.

1661a

Foxe p. 209. de doctrinal. Waldens. *Æneas Silvius* in his Bohemian history reporting the Tenets of the *Waldenses* hath thus, *Romanum pontificem, &c.* That the Bishop of *Rome* is but equall to other Bishops, that among Priests there is no difference; that not dignity but merit of life makes one Presbyter better then another. Those of *Merindol* and *Cabrieres* (a people which about two hundred yeers ago came out of the Country of *Piemont*, to inhabite in the waste parts of *Provence*) being there planted, and hearing of the Gospell preached in *Germany*, and *Switzerland*, sent in the yeer 1530. *George Maurellus*, and *Petrus Latomus* to conferre with the learned men of those parts; they met with *Oecolampadius*, *Bucer*, *Capito*; *Maurellus* escaping home alone, told his Compatriots how much they had erred, and how their old Ministers, whom they called their Barbes, that is their Uncles, had misled them. But before this, their complices the good Christians, who were termed *Albigenses*, did set up to themselves a Bishop of their own one *Bartolomæus* remaining about the coasts of *Croatia* and *Dalmatia*; of whom the Cardinall *Portinensis* (the Popes Legat) writes thus to the Archbishop of *Roan* about the yeere 1146.

Epist Legati Papæ Card. *Portinens.* vide Fox. Acts &c.

Etenim

Etenim de Carcaſona oriundus, &c. For one *Bartolomæus* the Biſhop of the Hereticks, borne in *Carcaſona*, taking upon him the Deputation of that Anti-pope, yeelded unto him a wicked and abhominable reverence, and gave him a place of reſidence in the Town of *Porlos*, and removed himſelfe to the parts of *Tholoſe*. This *Bartolomæus* in the tenour of his letters, which run every where in the firſt ſtile of his ſalutation, entitles himſelfe on this manner, *Bartolomæus*, the ſervant of the ſervants of God to. N. the ſalutations of the holy faith. This man, amongſt all his other enormities, makes Biſhops, and takes upon him perfidiouſly, to govern and order the Churches. Thus that Cardinall. And thoſe *Angragnians*, who are commonly ſaid for ſome hundred of yeers to have caſt off all relation to the Church of *Rome*, yet in their Confeſſion of faith, and anſwers exhibited to the Preſident (appointed Commiſſioner for their examination) confeſſed and acknowledged (upon mention made of ancient Councells) That the Councels had made divers notable Decrees concerning the Election of Biſhops and Miniſters of the Church, concerning Eccleſiaſticall Diſcipline, as well of the Clergy

as

as the people. These Christians were far from that peevish humour, wherewith divers mis-zealots are now-a-dayes transported. What speak I of these? The very late Christians who within the Ken of memory, came into this Kingdome for Protection, had the noble *Johannes a Lasco* for their Bishop. Thus it was with all Christian men and assemblies all the world over, till (within the age of some (who might be yet living) the waters of the Cantons, and the Lake of *Lemanus* began to be troubled: And now, when the grosse errors of Doctrine came to be both discovered by one side, and impetuously defended by the other, and the impugners cruelly persecuted to bonds and death, those who could not enjoy the freedome of the true Religion, under their Popish Bishops, thought themselves driven to set up Church-governors, and Pastors of their own: And these once established, now must, belike, be defended. They might not be under those they had; they could not have those they should; they rested under those they could get. And hence is all this Distraction.

Hadrian Sarav. Præfat. ad tract. de gradibus minister.

The

§. 22.

The government by Bishops, both universall and unalterable.

WE have seen the grounds of Church-government laid by our Saviour himself in imparity: We have seen it so built up by Apostolike hands; we have seen the practise of the ancient and subsequent Church, laying on the roof to make a perfect Fabrick; Yet what is all this, if the charge be not universall and perpetuall? yeild it to be so ancient as the Apostles themselves; yet if it be arbitrary, whether for time or place, what have we gained? Surely as God is but one, and ever himself, so would he have his Church. There may be threescore Queens, and fourscore Concubins, and Virgins without number; but his Dove, his undefiled is but one; and though she may go in severall dresses and trimmings, yet still and ever the stuffe is the same. Plainly, though there may be varieties of circumstantiall fashions in par-

ticular Churches, yet the ſubſtance of the government is, and muſt be ever the ſame. That ordinary power which the Apoſtles had, they traduced to their ſucceſſors, as bequeathed by our Saviour, in his laſt fare-well to them unto the end of the world. For we may not think, as one ſaid well, that the Apoſtles carried their Commiſſion with them up to heaven. They knew it was given them for a perpetuity of ſucceſſion. He that ſaid, *Go teach all Nations, and baptize*, added, *Behold I am with you to the end of the world*; He could not mean it of their perſons which ſtaid not long upon earth after him; he meant it of their Evangelicall ſucceſſors; So was he with them, as he was with his domeſticks their Predeceſſors, not in the immediatneſſe and extraordinary way of calling; not in the admirable meaſure and kinds of their χαρίσματα, or gifts, not in the infallibleneſſe of their judgement, nor in the univerſality of their charge, but in the effectuall execution of thoſe offices, which ſhould be perpetuated to his Church, for the ſalvation of mankinde. Such were the preaching of the Goſpell, and the adminiſtration of the Sacraments, the ordaining Church-officers, the ordering of Church affairs,

fairs, the infliction of cenſures, and, in ſhort, the power of the Keys, which we juſtly ſay, were not tyed to St. *Peters* girdle, but were communicated to all his fellows, and to all his and their ſucceſſors for ever. By vertue whereof, all true Paſtors can open and ſhut heaven gates above, much more the Church doors hereupon earth: And all theſe acts are of ſuch neceſſity, that without them the Church could not at all ſubſiſt; at leaſt, not long and in any tolerable Condition. The power of theſe acts, as it was by our Saviours Commiſſion, originally in the Apoſtles, being by them conveyed to the Church, and not by the Church conveyed to them; So it ſucceeded accordingly in, and to their ſucceſſors, and was incorporated into their office; we that are Prieſts receive the Keys in *Peter* (ſaith St. *Ambroſe*) *Veniat ad Antiſtites*, ſaith St. *Auguſtine*; Let them come to the Biſhops, by whom the keys are miniſtred in the Church. As *Beza* ſaid truly of the promiſe of the holy Ghoſt, that it was given for the good of the whole Church, yet not unto the whole Church; but peculiarly unto the Apoſtles (to give to others at leaſt) ſo muſt it be ſaid of this power. And ſo indeed by *Calvins* own determination, none

Beza de Grad. miniſt. c. 5.

Calv. Inſtit. l. 4. c. 3.

Hoc postremo habendum est non universam multitudinem manus imposuisse suis ministris, sed solos pastores.

none but Pastors might lay hands on the ordayned, and none but they were capable to weild the great censures of the Church: Shortly then, was this power left by the Apostles, or was it not left? If it were left, (as we could else have no Church) was it left with all, or with some? with all it cannot; the multitude cannot be thought fit for these affaires; If with some, then whether with one in a City or territory, or with more? If with more, why is the charge then imposed upon one. One *Timothy* in *Ephesus*; One *Titus* in *Creet*; One *Angel* in *Thyatira*; One other in *Philadelphia*, *Laodicea*, and the rest: And why are those single persons challengeable for the neglect? And if this power, and this charge, were by the very hands of the Apostles, entayled upon these eminent persons, which should by due ordination therein succeed them, and from them lineally descend upon us, I wonder what humane power dare presume to cut it off. Neither do I lesse marvell at the opinions of those Divines, which holding Episcopacy thus to stand *Jure Apostolico*, in the first institution, yet hold it may be changed in the sequel. For me I have learned to yeild this honour to these inspired men,

men, that I dare not but think these their ordinances, which they intended to succession, immutable. Some kinds of Ceremonious prescriptions fell from them, which were meant to be only locall, and temporary; those we have no reason to think our selves oblieged to, but those which they left for the administration of Gods Church, it shall be high presumption in any to alter: because the Apostles did but meet together divers times, on the first day of the week; and St. *Paul* ordered that day for the laying aside their Collections; And that is only called the Lords day by the Apostle; How strongly are the vehement opposites of Episcopacy, wont to maintain that day, in succession to the Jewish Sabbath; and that in all points unalterable, by any humane authority? Surely had they but the tenth part of that plea from the Apostles, for this their Judaicall-Evangelicall Sabbath, which we have for our Episcopacy, they would make us feel the Dint of this argument, and would in the rigorous observation of it, out-do the Jews: But you are now ready to choak me with some Apostolicall ordinances, which were even of themselves reversed. Be it so: Then you tell me of the first

form of their goverment of the Church, which (ſay you) was by an equality from: which, if (as we plead) they afterwards aſcended to this imparity (which we now contend for) why is it not as ſafe ſay you, for us to take up that their firſt form, as this latter. Admitting all this, our anſwer is the readier; we like well to make thoſe holy men of God our chooſers: They thought fit to alter to this: and therefore we think fit to hold to it: They tryed both, and left this to be continued. The truth is, the Church of God at the very firſt, was only in framing, and not all of a ſuddain framed; In framing thereof, as the equality among themſelves (by the fulneſſe of Grace which they all had) conduced to that work; ſo all that while, for the better promoting of the ſame work, they themſelves maintained their own ſuperiority and power over other Presbyters: So then the change being made by the Apoſtles themſelves, and not by other; they being infallibly guided by the Spirit of God, though they changed, we may not; Nay, becauſe they changed, we may not; the holy Ghoſt led them unto it; and therefore we, unleſſe we will oppoſe the ordinance of the holy Ghoſt, muſt not

not detrect to continue it. Otherwiſe, why may I not urge the ſame argument in the inſtanced Sabbath, The Apoſtles had duly kept the ſeaventh day according to the Law; they after fell to the obſervation of the firſt day. What, ſhall any man now infer, why not the Jewiſh Seaventh, which was firſt kept rather than the Evangelicall firſt, which was laſt taken up? However then (as it is uſually upbrayded to us out of our reverend *Whitgift*) there may be ſome appendances and formalities of government, alterable by the wiſedome and diſcretion of the Church; yet for the main ſubſtance, it is now utterly indiſpenſable, and muſt ſo continue to the worlds end. Indiſpenſable by any voluntary act (what inevitable neceſſity may do in ſuch a caſe, we now diſpute not) neceſſity hath diſpenced with ſome immediately Divine Laws: Where then that may be juſtly pleaded, we ſhall not be wanting both in our pity, and in our Prayers.

Niſi coegerit dura neceſſitas cui nulla lex eſt poſita Hadr. Sarav. reſp. ad Bez. de gradib. &c.

THE

The Third Part.

§. 1.

The appellation of Lay-Elders, and the ſtate of the queſtion concerning them.

THE queſtion concerning the lay-Presbyter is not eaſily ſtated; the thing it ſelfe is ſo new, that we are not yet agreed of the name. *Presbyter*, we know, in the Greek, as alſo *Zachen*, in the Hebrew (whence the uſe of it is borrowed) is a word importing age; and ſignifies a man elder in yeares: Now, for

that yeares ſhould and doe commonly bring knowledge and experience, and carry gravity and authority: therefore it is traduced from that naturall ſence, and uſed to ſignifie a man of ſome eminence in place, and government: ſo we have in the Old Teſtament, Elders of the houſe, *Gen.* 50. 7. Elders of the Congregation, *Levit.* 4.15. Elders of the City, *Deut.* 19.12. Elders of the land, *Gen.* 50.7. Elders of the people, *Mat.* 21.23. and theſe, ſometimes marched with the higheſt offices; ſo we have Elders and Iudges, *Deut.* 21.2, Princes and Elders, *Ezra* 10. 8. Prieſts and Elders, *Lam.* 1 10. And all theſe were titles of civill authority: But when we come to the daies of the Goſpell, under the New Teſtament; now we finde the Elders of the Church, *Acts* 20.17. *Acts* 11.30. and 14.23. A name which comprehended all thoſe ſacred perſons who were imployed in the promulgation of the Goſpell (as *Calvin* well obſerves, whether Apoſtles, Prophets, Evangeliſts, Paſtors and Doctors:) and indeed none but them; and in vaine ſhall we ſeeke for any other Presbyters, or Elders in the Acts, or Epiſtles of the bleſſed Apoſtles, or in all following antiquity. What to make therefore of thoſe Elders, or

Presbyters

Presbyters which are now in question, which, saith *Travers* (if you will speake properly.) are onely them that rule, he were wise that could tell: meerely civill they would not be, for they take upon them Ecclesiasticall charges: Meerly sacred and spirituall they are not, for they are neither Bishops, Priests, nor Deacons: Meerly Laik they would not be, Clergimen they deny to be. Those of old that served at the Altar, were wont to be described by their Linnen vestures; other men by wollen; these are neither of both, but a mixture of both; a Linsey-wolsey contexture: a composition, which as God (in type of what I now say not) forbad under the Law, so he never had use of it, never acknowledged it under the Gospell; How therefore, in this fagge-end of the world, they should come to have any new being in the Church, it is enough for me to wonder: If they affect to be *seniores populi*, we would not grudge them this title but if *seniores*, or *Presbyteri Ecclesiæ*; they have no more right to that; than we Bishops have to Crownes and Scepters; least any doubt should seeme ungrounded, *Beza*, who will not yeeld these Elders Laicks; to grace them the more, ascribes to them some

Bez. Resp. ad Trav. negat esse Laicos.

ubi supra.

Abrah. Henri. theſ. Genev. The adminiſtration of the Word is given to the Elders, but to another end, &c Ut judiciis Eccleſiaſticis præeuntibus paſtoribus præſunt.

ſome kinde of ſpirituall cure; they feed the flock by governing; they are διδάσκαλοι, and preach after a ſort in the reproofe of ſin in their Conſiſtory; and yet he is faine to contra-diſtinguiſh them from teaching Elders; and their ſtile forſooth is κυβερνήσεις, governments: But, tell me, I beſeech you deare brethren, you that are ſo apt to affect, and receive a forraigne diſcipline; tell me in good earneſt; can you think this to be the feeding of the flock of Chriſt, which S *Paul* requires of the Elders at *Epheſus*? can you thinke theſe men to bee ſuch as the Apoſtle there ſpeakes of, *In quo Dominus vos conſtituit Epiſcopos*; encharging them with the flocke over which Chriſt hath made them Biſhops? Was ever any lay-Elder ſtiled by that name? Doth not *Calvin* himſelfe confeſſe, that the Presbyters both there mentioned, and *Titus* 1. 5. are no other then Doctors and Teachers; becauſe in both places they are ſtiled biſhops? And was there ever heard of a Lay-Biſhop in the world? Thoſe ſacrilegious excepted in ſome parts of *Germany*, who retaine nothing of that divine order, but lands and name. Yea, my brethren, why are ye willing to be deceived?

Acts 20.

who

who ever ſpake or heard of a Lay-Presbyter in all the Church of God, till this age? Take the terme as it is: We are forced upon this epithete for diſtinction ſake; not out of any ſcornefull intent of diſcouraging Gods people: we know that in a generall acception they are all the Lords inheritance; but becauſe there is a neceſſary difference to bee put betwixt them, whom God hath ſeparated to his owne immediate ſervice in the Miniſterie, and thoſe Chriſtians which are under them in their Miniſteriall charge; we make uſe of theſe termes wherewith the greateſt antiquity hath furniſhed us. The old Canons, named Apoſtolicall, make frequent mention of it. The bleſſed Martyr, old *Ignatius*, as in other places, ſo eſpecially in his Epiſtle to them of *Smyrna* (which we have already cited) is cleare, οἱ λαϊκοὶ, &c. Let the Laicks be ſubject to the Deacons, the Deacons to the Presbyters, &c. And before him the holy Martyr *Clement* B. of *Rome*; as we have formerly alledged. A lay man is bound to Laick precepts. And yet before him alſo, I for my part am confident that St. *Peter*, whom this man ſucceeded, both in his Chaire and Martyrdome,

meant no other when hee charged his fellow Bishops that they should feed their flock, μὴ κατακυριεύοντες τῶν κλήρων, not domineering over their Cleargie: for the word is plurall; not as if it were *Clero*, but *Clericis*: and in the verse before it is, ἐπισκοποῦντες, the very act of Episcopacie; those that would have it taken otherwise, are faine to add a word of their owne to the text; reading it, Gods heritage; where as the Originall is meerely κλήρων, perfectly to this sense. Neither is there any *Ataxie* to bee feared in bringing in this distinction, betwixt Pastors and flock; It is an *Eutaxie* rather: and such as without which nothing could ensue, but confusion. If these men then be spirituall and sacred persons, why do they not challenge it? If Laicke, why are they ashamed of it? If betwixt both, let them give themselves that title which *Bernard* gives himselfe upon the occasion of his forced forbearance of his Canonicall devotions, *Ego tanquam Chimæra quædam mei seculi*. Here then ye seduced Brethren, that go all upon trust for the strong beliefe of a Lay-Presbytery; your credulity hath palpably abused you; it is true, this advantage you have, that the first authors of this late device were

1 Pet. 5. 3.

men

men of great note in their times, but men ſtill; and herein they ſhow'd it too well: that for their owne ends, they not onely invented ſuch a government, as was never heard of in any Chriſtian Church, throughout the whole world, before them, but alſo found out ſome pretenee of Scriptures, never before ſo underſtood, whereupon to father their ſo new, and (now) plauſible erection.

10

§. 2

No Lay-Elder ever mentioned or heard of in the world, till this preſent age: The texts of Scripture particularized, to the contary.

AND that you may not thinke this to be ſome bold unwarranted ſuggeſtion 20from an unadviſed adverſary; let mee tender this faire offer to you: It is an hard and long taske for a man to prove negatives; let any of your moſt learned and confident teachers produce but the name of any one Lay-Presbyter, that ever was in the Church from the times of Chriſt and his Apoſtles, untill this preſent

preſent age, I ſhall yeeld the cauſe, and liue and die theirs. We finde in common experience, that we apprehend things according to our owne prepoſſeſsion: Iaundiſed eies ſeeme to ſee all obiects yellow; blood-ſhoten, red: it is no marvell if thoſe who have mancipated their mindes to the judgements of ſome, whom they over-admire, and have lent their eies out of their owne heads, whereſoever they finde mention of an Elder in the New Teſtament, think preſently of a Lay-Presbytery; like that man in *Eraſmus*, who perſwaded himſelfe, he ſaw a ſtrange Dragon in the aire, becauſe his friend confidently pointed to it, and ſeemed to wonder at his not ſeeing it; but thoſe who with unpartiall and unprejudiced hearts ſhall addreſſe themſelves to the Booke of God, and with a carefull ſincerity, compare the Scriptures, ſhall finde, that whereſoever the word Elder, or Presbyter is, in an Evangelicall ſence, uſed in the holy Epiſtles, or the hiſtory of the Acts, (excep it be in ſome few places, where elderſhip of age may be meant) it is onely and altogether taken for the miniſters of the Goſpell. There are (if I reckon right) ſome two and twenty places where the word is mentioned,

oned, were it not too long to take them into particular examination, I ſhould gladly ſcan them all; ſome we will; let us begin with the laſt; *The Elder unto the well-beloved Gaius*: And, *The Elder to the elect Lady*: What Elder is this? Is it not the holy and deare Apoſtle St. *Iohn*? *The Elders which are among you I exhort, who am alſo an Elder &c. Feed the flock of God which is among you*, (ſaith Saint *Peter*.) 2 Ioh. 1. 3 Ioh. 1. 1 Pet 5. 1.

Lo, ſuch an Elder as Saint *Peter*, ſuch were they whom he exhorts; their title is one, their worke is one: I ſuppoſe no lay-Elder will take upon him this charge of feeding the flock of Chriſt, with Saint *Peter*; and if *Beza* would faine, out of favour to their new erection, ſtraine the word ſo farre as to feeding by government, yet it is ſo quite againſt the hair, that *Calvin* himſelf, and *Chamier*, and *Moulin*, (and who not) do every where contra-diſtinguiſh their Paſtors to their ruling Elders: And for the place in hand, *Calvin* is cleare ours, The flock of Chriſt, ſaith he, cannot be fed but with pure doctrin, *quæ ſola ſpirituale eſt pabulum*. *Is any man ſicke among you?* ſaith St. *Iames*, *Let him call for the Elders of the Church, and let them pray over him, anointing him with oile in the name of* Iames 5. 14.

the Lord, and the prayer of faith shall save the sick. Are these Lay-Elders, thinke we, whom the Apostle requires to be called for: who must comfort the sicke, cure him by their prayers, anoint him with their miraculous oyle, for recovery? Let me aske then, were there no spirituall Pastors, no Ministers among them? And if there were such, was it likely, or fit, they should stand by, whiles lay-men did their spirituall services? Besides, were they lay-hands to which this power of miraculous cure by anointing the sicke, was then committed? Surely, if we consult with *S. Marke*, we shall finde them sacred persons; such lips, and such hands must cure the sick; so then the Elders of *S. John*, *S. Peter*, *S. James* are certainly Pastors, and Ministers; And what other are *S. Pauls*? *For this cause* (saith he to *Titus*) *I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every City.* What Elders are those? The next words shall tell you; *If any be blamlesse, the husband of one wife, having faithfull children, &c. For a Bishop must be blameleſſe, as the steward of God;* Lo S. *Pauls* Elder here, is no other than a Bishop, even then, as the Fathers observe, every Bishop was a Presbyter. And

though

though not every Presbyter a Bishop, yet every Presbyter a sacred and spirituall person; such a one as is capable of holy Ordination: thus might we easily passe through all these texts, wherein there is any mention of Presbyters; One onely place there is, that might to a fore-inclined minde seeme to give some colour, (and God knowes, but a colour) of a lay-Presbytery, *Let the Elders that rule well*, saith St. *Paul to Timothy, be counted worthy of all honour, especially they who labour in the word and doctrine.* A place, which hath been so throughly sifted by all, who have medled with this ill-raised controversie, as that no humane wit can devise to add one scruple of a notion, towards a farther discussion of it. I dare confidently say, there is scarce any one sentence of Scripture, which hath undergone a more busie and curious agitation, The issue is this, that never any expositor for the space of fifteene hundred yeeres after Christ; tooke these æresbyters for any other then Priests, or Ministers: Of eleven or twelve severall expositions of the words, each one is more faire, and probable, than this, which is newly devised, and obtruded upon the Church: That the text is so farre from favouring these lay-Presbyters; 1 Tim. 5. 17.

that we need no other argument against them; For, where was it ever heard of, or how can it be, that meere Laicks should be πρεσβῦτες? Bishops and Pastors have had that stile, as in Scripture, so in following antiquity, that passage of *Clemens Alexandrinus*, cited by *Eusebius*, concerning Saint *Iohn*, that he at *Ephesus* committed the charge of his young man to an old Bishop, whom he cals τὸν πρεσβῦτα, besides that of *Iustin Martyr*, already cited, and others, shew it plainly. And if (as some) our appellation of Priest come from πρεσβῦς, as it well may, how can a lay-man be so? Or if from *Prebstre*, (as the more think) let us have Lay-priests, if Lay-presbyters: And what better Commentary can we have of Saint *Pauls* καλῶς πρεσβεύσαντας, than himselfe gives of himselfe, in his exhortation to the Elders or Pastors at *Ephesus*, who interprets it, by carefull attending to themselves, and their flocks; which even their owne authours are wont to appropriate to Pastors. And what can that double honour be which the Apostle claimes for these Elders or Presbyters, but respect, and due maintenance? To whom is this due, but to those that serve at the Altar? As for Lay-presbyters,

byters, was it ever required that they ſhould be maintained by the Church?

And what can thoſe κοπῶντες be, but thoſe Prieſts which diligently and painfully toile in Gods harveſt; in the Word and Doctrine? all the Elders therefore there intended, are exerciſed in the Word and Doctrine, but there are ſome that doe κοπᾶν, labour more abundantly than the reſt; theſe muſt be reſpected and incouraged accordingly; Neither is there any reaſon in the world to induce an indifferent man to think, that this μάλιστα κοπῶντες ſhould implie a ſeverall and diſtinct office, but rather a more intenſe, and ſerious labour in the ſame office; as might be ſhowne in a thouſand inſtances. Whereas therefore this is the onely Scripture that in ſome fore-priſed eares ſeemes to ſound towards a Lay-presbytery; I muſt needs profeſſe for my part, if there were no other text in all the Booke of God more pregnant for their diſproofe, I ſhould thinke this alone a very ſufficient warrant for their diſclamation. And I doe verily perſwade my ſelfe, that thoſe men, who, upon ſuch weake, yea, ſuch no-grounds, have taken upon them, being meer Laicks, to manage

these holy affaires of God, have an hard answer to make one day, before the Tribunall of Almighty God, for this their presumptuous usurpation.

Now then, since this one litigious, and unproving text, is the onely place in the whole New Testament, that can beare any pretence for the lay-Presbytery; (for, as for their *Dic Ecclesiæ*, and their κυβερνήσεις, they are so improbable, and have been so oft and throughly charmed, that they are not worth either urging, or answer) and on the contrary, so many manifest, and pregnant testimonies of Scriptures, have been and may be produced, within the Presbyters, or Elders of the Church, are, by the Spirit of God onely meant for the spirituall guides of his people; I hope every ingenuous Christian will easily resolve, how much safer it is for him to follow the cleare light of many evident Scriptures, than the doubtfull glimmering of one mistaken text.

§. 3.

§. 3.

Lay-Elderſhip a meere ſtranger to antiquity: which acknowledgeth no Presbyters, but Divines.

AND as the Scriptures of God never meant to give countenance to a lay-Presbyterie, ſo neither did ſubſequent antiquity; I ſpeak it upon good aſſurance; there was never any clauſe in any Father, Councell, Hiſtory, that did ſo much as intimate any ſuch office in the Church of God, or the man that weilded it: The tautors of it would gladly ſnatch at every ſentence in old records, where they meet with the name of a Presbyter, as if there the bels chimed to their thought: But certainely, for fifteene hundred yeares, no man ever dreamed of ſuch a device; If he did, let us know the man. I am ſure our Apoſtolicall *Clemens* makes a contradiſtinction of Laicks, and Presbyters: And *Ignatius* the holy Martyr, yet more punctually, goes in theſe degrees; ἰδὲν ἄνδ ἐπισκόπου, μήδε πρεσβύτερ⊙, διάκον⊙ μὴ λαϊκ⊙. This difference is ſo familiar with that Saint, as that we ſcarce miſſe it

Clem. Epiſt. ad Corinth. ſupra. Ignat. Ep. ad Magn. Do nothing without your Biſhop, neither Presbyter, nor Deacon, nor Laick.

it in any of his Epiſtles, in ſo much as *Vedelius* himſelfe finding in the Epiſtle of this Martyr to the Epheſians, τὸ ἀξιονόμαστον πρεσβυτέριον, tranſlates it, *memorabile ſacerdotum veſtrorum collegium*, a Colledge of Presbyters: ſuch the Biſhops of thoſe firſt times had (as we have ſtill the Deane and Chapter, to conſult withall, upon any occaſion) but thoſe Presbyters were no other than profeſſed Divines: Neither were ever otherwiſe conſtrued. If we looke a little lower, who can but turne over any two leaves of the firſt Tome of the Councels, and not fall upon ſome paſſage, that may ſettle his aſſurance this way? Thoſe ancient Canons which carry the name of the Apoſtles, are exceedingly frequent in the diſtinction. They ſpeake of the Biſhops, or Presbyters offering on the Altar of God, which no Lay-man might do? They make an act againſt a Biſhops or Presbyters rejection of his wife, under pretence of Religion, which in a Lay-man was never queſtioned. They forbid a Biſhop, Presbyter, or Deacon to meddle with any ſecular cares or imploiments; A Laick perſon had no reaſon to be ſo reſtrained; ſhortlie (for we might here eaſilie wearie our Reader) the ninth of their Canons is punctuall, which

Ignat. Epiſt. ad Epheſ.

Can. Apoſt. c. 3. 4. 5.

c. 6, 7.

which playnly reckons up the Bishop, Presbyter, Deacon, as ἐκ τῦ καταλόγυ τῦ ἱερατικοῦ, of the Priestly list; and in the foureteenth, if any Presbyter or Deacon, ἢ ὅλως ἐκ τῦ καταλόγυ τῶν κληρικῶν; or whosoever else of the Clergie. Can. 9.

Dionysius the mis-named Areopagite hath ἱερεῖς and, ἱερεῦσι, for Bishops and Presbyters: and the holy Martyr *Cyprian*, *Cum Episcopo Presbyteri Sacerdotali honore conjuncti*, the Presbyters joyned with the Bishop in Priestly honour, *l.* 3. *ep.* 1. What shall I need to urge, how often in the ancient Councels they are stiled by the name of ἱερεῖς, Priests; and how by those venerable Synods they have the offices and imployments of onely Priests and Clergimen put upon them; our two learned Bishops, D. *Bilson*, and D. *Downam*, have so cleered this point, that my labour herein would be but superfluous; I referre my reader to their unquestionable instances; One thing let me adde not unworthy of observation, I shall desire no other authour to confute this opinion of the Lay-presbyterie, than *Ærius* himself, the onely ancient enemy of Episcopacie; what is a Bishop (saith he) other then a Presbyter? &c. there is but one order, one honour of both: Doth the Bishop impose hands? Cypr. l. 3. Ep. 1.

Hall, J.

so doth the Presbyter. Doth the Bishop administer Baptisme? so doth the Presbyter. The Bishop dispenseth Gods service; so doth the Presbyter, &c. Thus he. Lo; there is but one professed enemy to Bishops, in all the history of the Church, and he in the very act of his opposition to Episcopacie, marres the fashion of the Lay-presbytery: He could not *in terminis* directly oppose it indeed; How should he oppose that wich never was? But he attributes such acts and offices to a Presbyter, as never any Laick durst usurpe; such as never were, never could be ascribed to any that was not consecrated to God, by an holy ordination: Had this man then, but dreamed of a Lay-presbytery either to supply, or affront Episcopacie, it might have been some countenance (at least, to the age of this invention) but now, the device hath not so much patrocination (pardon an harsh word) as of an old Stigmatick: yea it is quashed by the sole and onely Marprelate of the ancient Church.

§. 4

§. 4.

Ambroſe's *teſtimony urged for Lay-Elders fully anſwered.*

YEt, let me eat my word betimes, while it is hot: there is an holy and ancient Biſhop, they ſay, that pleads for a Lay-presbytery; and who ſhould that be, but the godly and renowned Archbiſhop, and Metropolitan of *Milaine* St. *Ambroſe*, a man noted, as for ſingular ſanctimonie, ſo for the height of his ſpirit, and zeale of mantaining the right of his function; and what will he ſay? *Vnde & ſynagoga, & poſteà etiam Eccleſia ſeniores habuit, &c.* Whereupon (ſaith he) both the ſynag ogue and afterwards, the Church alſo, had certain Elders, or ancient men, without whoſe counſell nothing was done in the Chnrch; which, by what negligence it is now out of uſe, I know not, except perhaps it were by the ſloath of the teachers, or rather by their pride, for that they would ſeeme to be of ſome reckoning alone. Here is all; and now, let me beſeech my reader,

Amb. in 1. Tim. 5. 1.

to rouze up himſelfe a little, and with ſome more than ordinary attention to liſten to this evidence, on which alone (for any likely pretence of antiquity) ſo a great cauſe wholly dependeth: And firſt, let him heare, that this is no *Ambroſe*, but a counterfeit; even by the confeſſion of the greateſt favourers of the Lay-presbyterie; who, that they would thus eaſily turne off the chiefe, (if not the only) countenance of their cauſe, it is to me a wonder: but they well ſaw, if they had not done it, it would have beene done for them; *Poſſevine* thinks he finds Pelagianiſme in this Commentarie upon the Epiſtles: both, *Whitakers* and *Bellarmine* diſclaime it for *Ambroſe's*; the later pitches it upon an hereticke; even the ſame wich was the authour of the booke of the Queſtions of the Old and New teſtament; *Hilarie* the Deacon, and the former, doth little other; whiles he cites and ſeemes to allow the Cenſors of *Lovaine* to this purpoſe. *Maldonate* caſts it upon *Remigius Lugdunenſis*, who lived *Anno* 870. farre from any authentick antiquity; and confidently ſaies; no man that ever read *Ambroſe's* Writings, can think theſe to bee his. It is then firſt no great matter

Park. Polit. Eccl.

Bellar. Tom. 4. de Amiſſ. grat. c. 5. & l. 4. de Iuſtif. c. 8.

Maldon. in Mat. 19.

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what this witneſſe ſaith; but yet let us heare him; *Vnde ſynagoga*, (ſaith hee) Whereupon the Synagogue, and after, the Church alſo, had Elders: And whereupon was this ſpoken, I beſeech you? Let my reader but take the fore going words with him, and ſee if hee can forbeare to ſmile at the conceit. The words run thus; upon occaſion of Saint *Pauls* charge, *Rebuke not an elder, but intreat him, as a father, &c. Propter honorificentiam ætatis, majorem natu cum manſuetudine ad bonum opus provocandum*, &c. For the honour of age, the elder in yeares is by meekneſſe to bee provoked to a good worke, &c. *Nam apud omnes ubique gentes honorabilis eſt ſenectus*: For, ſaith he, amongſt all nations every where old age 'tis honourable: And ſo inferres, whereupon, both the Synagogue, and afterwards the Church, had certaine elder or ancient men, without whoſe counſell nothing was done in the Church. Plainly the words are ſpoken of an elder in age, not any Elder in office. And ſo *S. Pauls* words import too, for it follows, *the elder women as mothers*, & I ſuppoſe no man will think S. *Paul* meant to ordain Eldreſſes in the Church; Thus in the ſuppoſed

Ambroſe, all runs upon this ſtrane; for t here is *Honorificentia ætatis*, the honorificence of age; *majores natu*, *honorabilis ſenectus*; no intimation of any office in the Church. But you will ſay, here is mention of the Elders that the Synagogue had: True, but not as Iudges, but onely as aged perſons; whoſe experience might get them skill, and gravity procure them reverence; and ſuch the Church had too; and made uſe of their counſell; and therefore it followes, *quorum ſine conſilio*, without whoſe counſell, nothing was done in the Church; he ſaith not, without whoſe authority: theſe then, for ought this place implieth, were not incorporated in any Conſiſtory, but, for their prudence, adviſed with, upon occaſion; and what is this to a fixed bench of Lay-presbyters? Or, if there were ſuch a ſettled Colledge of Presbyters, in ancient uſe (as *Ignatius* implies) yet where are the Lay? They were certaine ancient experienced Divines, who upon all difficult occaſions were ready to give their advice and aid to their Biſhop; how little the true *Ambroſe* dreamed of any other, let him be conſulted in his noble, humble, and yet ſtout Epiſtle, to the Emperour *Valentinian*; where

Am. l. 2. Epiſt 33.

that

that worthy patterne of Prelates, well ſhowes, how ill it could be brooked, that perſons meerly laick or ſecular, ſhould have any hand in judging and ordering of matters ſpirituall, Yea, for this very pretended *Ambroſe*, how farre he was from thinking of a Lay-presbytery; let himſelfe ſpeake, who in the very ſame Chapter, upon thoſe words (*Let the Elders that rule well be counted worthy of double honour*) conſtrues thoſe Elders, for *boni diſpenſatores, ac fideles*; and becauſe you may thinke this may well enough fit Laick Presbyters; he adds, *Evangelizantes regnum Dei*, thoſe that preach the Kingdome of God, And againe: *Adverſus Presbyterum, &c.* Againſt a Presbyter receive not an accuſation, &c. Becauſe, ſaith he, (*Ordinis hujus ſublimis eſt honor*) the honour of this order is high, for they are the Vicars of Chriſt; and therefore an accuſation of this perſon is not eaſily to be admitted; for it ought to ſeeme incredible to us; that this man, who is Gods Prieſt, ſhould live criminouſly; Thus he: ſo as this *Ambroſe*'s Presbyters, are no other in his ſenſe, than Gods Prieſts, and Chriſts Vicars: If our Lay-presbyters then have a minde to be, or to be called Prieſts, and Vicars, their *Ambroſe*, is for them; elſe he

is

is not worthy of his fee for what hee hath ſaid.

If all antiquity have yeelded any other witneſſe, worth the producing, how gladly ſhould we heare him out, and returne him a ſatisfactory anſwer; but the truth is, never any man thought of ſuch a project; and therefore, if any authour have let fall ſome favourable word, that might ſeeme to bolſter it, it muſt be againſt his will: neither did any living mam (before ſome Burgeſſes of *Geneva* in our age took it upon them) ever claime or manage ſuch an office ſince Chriſt was upon the earth.

§. 5.

The uter diſagrement, and irreſolution of the pretenders to the new diſcipline, concerning the particular ſtate of the deſired government.

ALl this conſidered, I cannot but wonder, and grieve, to heare a man of ſuch worth as *Beza* was, ſo tranſported, as to ſay, that this Presbyter, of their device, is the Tribunall of Chriſt: a Tribunall erected aboue fifteene

fifteene hundred yeares after his departure from us: an inviſible Tribunall to all the reſt of Gods Church beſides; a Tribunall not knowne, nor reſolved of by thoſe that call it ſo. Surely our bleſſed Saviour was never aſhamed to owne his ordinance; neither was he ever ſo reſerved, as not to ſhow his owne Crowne and Scepter to all his good ſubjects: he never cared for an outward glorious magnificence, but that ſpirituall port, which he would have kept in his government, he was farre from concealing, and ſmothering in a ſuſpitious ſecrecy. If this then be, or were Chriſts Tribunall, where, when, how, in whom, wherefore was it ſet up? Who ſees not that the wood whereof it is framed, is ſo green, that it warpes every way; Plainely, the ſworne men to this exoticall government, are not agreed of their verdict; An exquiſite forme they would faine have, but what it was, or what it ſhould be, they accord not: Even amongſt our own, in the Admonition to the Parliament, *Anno* 1572. a perfect platforme is tendred, not ſo perfect yet, but two yeares after it is altered, nine yeares after that, *Anno* 1583. a new draught, fit for the Engliſh Meridian, is publiſhed; yet,

that not ſo exact, but that *Travers* muſt have a new eſſay to it, 29. *Eliz.* And after all this, a world of doubts yet ariſe, which were in 1588. debated at *Coventry*, *Cambridge*, elſewhere. And yet ſtill, when all is done, the fraternity is as far to ſeek in very many points for reſolution, as at the firſt day: yea, at this very houre, faine would I know whether they can ring this peale without jarres; It is not long agoe, I am ſure, that they found every parcell of their government litigious; *Cartwright* is for a Presbytery in every Pariſh, whereſoever a Paſtour is, and his late clients make every village a Church abſolute, and independent; the Genevian faſhion is otherwiſe; neither doth *Danæus* think it to be Chriſts inſtitution, to have every Pariſh thus furniſhed and governed: Our late humoriſts give power of excommunication, and other cenſures to every Pariſh-Presbytery: The Belgick Churches allow it not to every particular congregation, without the councell and aſſent of the generall Conſiſtory: There are that hold the Elders ſhould be perpetuall: There are others, for a Trienniall, others for a bienniall Elderſhip; others hold them fit to be changed, ſo oft as their liveries, once a yeare. The Elders

(ſayes

(sayes *T. C.*) are joyntly to execute, with their Pastour, the election and abdication of all their Ecclesiasticall officers; Not so, saith *I.C. Soli pastores*, onely the Pastours must doe it; And good reason; what a monster of opinions it is, that lay-men should lay on hands to the ordination of Ministers; I wonder these men feare not *Vzzah's* death, or *Vzziah's* leprosie: There are that doubt whether there should be Doctors in every Church, and I am deceived, if (in *Scotland*) you do not hold your Consistories perfect without them: There are, that hold them so necessary a member of this body of Christs ordinance, that it is utterly maimed and unperfect without them. And indeed, what to make of their Doctors, neither themselves know, nor any for them, To make them a distinct office from Pastors, as it is an uncouth conceit, and quite besides the Text, (which tels of some Evangelists, some Prophets, some Pastours and Doctors, and not some Pastours, and some Doctors) so it is guilty of much errour and wildnesse of consequence. For, how is it possible, that spirituall food, and teaching should be severed? Who can feed the soule, and not instruct it? Or, who can teach wholsome

Io. Calv. l. 4: Inst. c. 3.

doctrine, and not feed the ſoule? This is, as if every child ſhould have two nurſes, one to give it the bib, another the breſt; one to hold the diſh, and the other to put in the ſpoone. Now, if Doctors muſt be, whether in every Pariſh one; whether admitted to ſit, and vote in the Presbyterie, and to have their hand in cenſures or not; or whether they bee Lay-men, or of the Clergie, whether as Academicall Readers, or as rurall Catechiſts; are things ſo utterly undetermined, that they are indeed altogether undecidable. As for Deacons, there is (if it may be) yet more uncertainty amongſt them, whether they bee neceſſary in the conſtitution of the Church, or whether members of the Conſiſtory, or not; whether they ſhould be onely imployed in matter of the purſe, or in the matters of God; or if ſo; how farre intereſſed; whether fixed or moveable; and if ſo, in what circle? And leaſt there ſhould be any paſſage of this admired government free from doubt; even the very widdowes have their brawles. Theſe to ſome are as eſſentiall as the beſt; to others like to ſome ceremonies, of which *Iunius* his judgement was, *Si adſint, non*

non recuſo; *ſi abſint*, *non deſidero*: not to be refuſed where they are, and not to be miſſed where they are not; however, I ſee not why the good women ſhould not put in for a ſhare, and chide with the Elders, to be ſhut out: Theſe which I have abſtracted from our judicious ſurveyer, and an hundred other doubts concerning the extent, and managing of the new Conſiſtory, are enough to let an ingenuous reader ſee, on what ſhelves of ſand this late Allobrogicall device is erected: ſhortly then, let the abettors of the diſcipline pretended, lay their heads together, and agree what it is that we may truſt to, for Chriſts Ordinance, and (that once done) let them expect our condeſcent; till then (and we ſhall deſire no longer) let them forbeare to gild their owne fancies with the glorious name of Chriſts Kingdome.

§. 6.

The imperfections and defects which must needs be yeelded to follow upon the discipline pretended; and the necessary inconveniences that must attend it in a kingdome otherwise setled.

THIS uncertainty of opinion cannot choose but produce an answerable imperfection in the practice, whiles some Churches, which hold themselves in a Parochiall absoluteneſſe, necessarily furnished with all the equipage of discipline, must needs finde those defective, which want it; so as the Genevian and French Churches, and those of their correspondence, which goe all by divisions of Presbyteries, must needs by our late reformers be found to come short of that perfection of Christs kingdome, which themselves have attained. Those Churches which have no Doctors, those which have no Deacons, those which have no Widdowes, what case are they in? And how few have all these?

Neither is the imperfection more palpable, and

and fatall, where theſe ordinances are miſſing; then is the abſurdity, and inconvenience of entertaining them, where they are wiſht to be: for howſoever, where ſome new State is to be erected (eſpecially in a popular forme) or a new City to be contrived, with power of making their owne Lawes; there might perhaps be ſome poſſibility of complying, in way of policie, with ſome of the rules of this pretended Church-government: yet certainly, in a Monarchiall State fully ſetled, and a Kingdome divided into ſeverall Townſhips, and Villages, ſome whereof are ſmall, and farre diſtant from the reſt; no humane wit can comprehend, how it were poſſible, without an utter ſubverſion, to reduce it to theſe termes; I ſhall take leave to inſtance in ſome particulars; the ſtrong inexpediences, and difficulties whereof will ariſe to little leſſe than either groſſe abſurdity, or utter impoſſibility. Can it therefore be poſſible in ſuch a kingdome, as our happy *England* is, where there are thouſands of ſmall village-pariſhes, (I ſpeak according to the plots of our own lateſt reformers) for every Pariſh to furniſh an Eccleſiaſticall Conſiſtory, conſiſting of one, or more Paſtors, a Doctor, Elders, Deacons; perhaps

perhaps there are not ſo many houſes, as offices are required; And whom ſhall they then be Iudges of? And ſome of theſe ſo farre remote from neighbours, that they cannot participate of theirs, either teaching, or cenſure: And if this were faiſible, what ſtuffe would there be? Perhaps a young indiſcreet giddy Paſtour, and for a Doctor, who, and where, and what? *Iohn a Nokes*, and *Iohn a Stiles*, the Elders, *Smug the Smith*, a Deacon; and whom, or what ſhould theſe rule, but themſelves, and their ploughſhares? And what cenſures, trow we, would this grave Conſiſtory inflict? What deciſions would they make of the doubts, and controverſies of their Pariſh? What orders of government? For, even this Parochiall Church hath the ſoveraignty of Eccleſiaſticall juriſdiction: If any of the fautors of the deſired diſcipline dares deny this, let him looke to argue the caſe with his beſt friends, who all are for this, or nothing: Elſe what means *Cartwright* to ſay, that in ſuch caſes, God powres out his gifts upon men, called to theſe functions, and makes them all new men? Here are no miracles to be expected, no enthuſiaſmes; an honeſt Thatcher will know how to hand his ſtraw no whit better,

better, after his election, than he did before: and was as deeply politike before, as now; and equally wise and devout, though perhaps he may take upon him some more state and gravity, than he formerly did; and what a mad world would it be, that the Ecclesiasticall Lawes of such a company should be like those of the Medes and Persians, irrevocable; that there should be no appeale from them: for, as for Classes, and Synods, they may advise, in cases of doubt, but over-rule they may not; And if a King should, by occasion of his Court fixed in some such obscure Parish, fall into the Censure, even of such a Consistory or Presbytery, where is he? Excommunicable he is with them, and what then may follow, let a *Buchanan* speake.

Now were it possible that an *Hockley in the hole*, or (as *Cartwright* pleases to instance) an *Hitchin*, or *Newington* could yeeld us choice of such a worthy Senate, yet whence shall the maintenance arise? Surely, as the host said upon occasion of a guest with too many titles; we have not meat for so many; it is well, if a poore and painefull incumbent can but live. But *whence* (as the Disciples said) *should we have*

bread for all theſe? And what doe you think of this lawleſſe Polycoyranie? That every Pariſh-Miniſter and his Elderſhip, ſhould be a Biſhop and his Conſiſtory; yea a Pope and his Conclave of Cardinals within his owne Pariſh, not ſubject to controlement, not liable to a ſuperiour Cenſure? What doe you thinke of the power of Lay-men to binde and looſe? What of the equall power of votes in ſpirituall cauſes with their grave and learned Paſtour? What, that thoſe which are no Miniſters, ſhould meddle with the Sacraments; or ſhould meddle with the Word, and not with Sacraments? To ſee a velvet cloake, a gilt rapier, and gingling ſpurres, attending Gods Table? To ſee a ruling Elder, a better man than his Paſtour? Who knowes not, that it is the project of *Beza*, and the preſent practice of *Scotland*, that Noble-men, or great Senatours ſhould be Elders, and perhaps at *Geneva* Deacons too; and then how well will it become the houſe, that great Lords ſhould yeeld their Chaplaines to be the better men? For as honeſt *Danæus*, (who knew the faſhion well) *Longè eſt diſſimile, & inferius, &c.* The place of the Elders

Epiſt. before *Helvet. Confeſ.*

Danæus *de Eccleſ. Diſc.* c. 10.

ders is utterly unlike, and below the order of Paſtours; neither (me thinks) ſhould it work any contenting peace to their great ſpirits, to heare that upon their Conſiſtoriall Bench, their Peaſantly-Tenant is as good as the beſt of them; and that if they looke awry to be ſo matched (which *T. C.* ſuggeſts) they diſdaine not men, but Chriſt: Theſe are but a handfull of thoſe ſtrange incongruities, which will neceſſarily attend this miſ-affected Diſcipline, which certainly if they were not countervailed with other (no leſſe unjuſt) contentments, could never finde entertainment in any corner of the world; but each man would rule; and to be a King, though of a mole-hill, is happineſſe enough. Had men learned to inure their hearts to a peaceable and godly humility, theſe quarrels had never been. *Artic. Genev. 7*

§. 7.

The knowne newneſſe of this invention, and the quality of of the late authors or it.

BVt that which is aboue all other exceptions moſt undeniable, and not leaſt convictive, and, which I beſeech the reader in the bowels of *Chriſt*, to lay moſt ſeriouſly to heart, is the moſt manifeſtly-ſpick-and-ſpan-newneſſe of this deviſed Diſcipline, for all wiſe and ſtaid Chriſtians, have learned to ſuſpect, if not to hate noveltie, in thoſe things which are pretended to be the matters of God. In matter of Evidence they are old Records that will carry it. As the ancient of dayes is immutable, and eternall, ſo his truths are like him, not changeable by time, not decayable by age: who was the father of this child, I profeſſe I know not, otherwiſe than I have ſpecified in my premonition to the Reader. I am ſure *Calvin* diſclaimes it, who, in his Epiſtle to Cardinall *Sadolet*, hath thus; I, for my part, profeſſe to be one of them, whom you do ſo hoſtilely inveigh againſt; for although

Calv. Epiſt. ad Sadoletū Cardin. Ego autem, Sadolete, &c.

although I was called thither (*i.* to *Geneva*) after the Religion was setled, and the forme of the Church corrected; yet, becauſe thoſe things which were done by *Farell* and *Viret*, I did not onely by my ſuffrage allow, but, what in me lay, laboured to conſerve and ratifie, I cannot hold my cauſe any whit different from theirs. Thus he. So as he profeſſeth onely to be the Nurſe-father of that iſſue, which was begot by a meaner Parent. It is true, thoſe other were men of note too, but for ought I know, as much for their exuberance of zeale, as for any extraordinary worth of parts *Farell* indeed was called *Flagellum ſacrificulorum*, the ſcourge of Maſſe-Prieſts; and what he did for the reformation of Religion, I am as apt to acknowledge and applaud as the forwardeſt; But, that he preacht ſomewhere in the very ſtreets, and even (*Quamvis renitente magiſtratu*) in Saint *Peters* Church, was not to be brag'd of by himſelfe or his friends. And in his violent carriage in the animating of the people to the outing of their Biſhop *Pet. Balms*; (though perhaps faulty enough) and the introducing of this new forme of government: I wiſh he had lived and died in his *Vapincum*. His Coadjutor in this

Tametſi enim conſtituta jam religione, ac correcta Eccleſiæ forma illuc vocatus fui: quia tamen quæ à Farello ac Vireto geſta erant, non modò ſuffragio meo comprobavi, ſed etiam, quantum in me fuit, conſervare ſtuduì ac confirmare, ſeparatam ab illis cauſam habere nequeo, &c

Spanhem. *Geneva Reſtituta.*

Fremente interim ac muginante plebe. Ibid.

Natus Vapinci, noto Delphinatus oppido. Idem.

this worke was (I perceive) one *Antho. Frumentius*, a vehement young man, who was set up by the people to preach upon a Fish-stall; and no doubt equally heartned his auditors to this tumultuous way of proceeding; but then, when *Viret* came once into the file, here was, at the least, fervour enough. The spirit of that man is well seene in his Dialogue of White Divels; these were the founders of that Discipline; men of eminence wee must believe, but farre inferiour to *Calvin*, who came into *Geneva*, first as a Lecturer, or Preacher, and then became their Pastour, : insomuch as *Zanchy* reports, when *Calvin* preacht at S. *Peters*, and *Viret* at *S. Gervases*, concurrent Sermons, a Frenchman asked, why he did not come sometimes, and heare *Viret*, answered, *Si veniret Sanctus Paulus, qui eâdem horâ concionaretur, quâ & Calvinus, ego, relicto Paulo, audirem Calvinum*: If Saint *Paul* should come and preach in the same houre with *Calvin*, I would leave *Paul*, and heare *Calvin*; which was spoken like a good blasphemous zelote: But it is not to be wondered at in men of such spirits. I told you before what *Calvin* himselfe writes to *Farell*;

Zanch. *Epist. ad Misc.* Citat in Suiv. Disc.

Calvin. *Farello*

Farell; There was one at *Basil* who profeſſed to attribute *non minus Farello quàm Paulo*, Not leſſe to *Farell*, than to Saint *Paul*. O God, whither doth mad zeale hurry men? It appeares then, that *Farell* and *Viret* rough-hew'd this ſtatue, which *Calvin* after poliſhed; wee now know, *Conſulem, ac Diem*, and I doubt not but ſome doe yet live, who might know the man. For me, although I have not age enough to have knowne the Father of this Diſcipline, yet one of the Godfathers of it, I did know; who after his peregrination in *Germany* and *Geneva*, undertooke for this new-borne infant at our Engliſh Font; under whoſe Miniſterie my younger yeares were ſpent: The authour of that bitter Dialogue betwixt *Miles Monopodius*, and *Bernard Blinkard*, one of the hotteſt and buſieſt ſticklers in theſe quarrels at *Frankfort*. So young is this forme of government, being untill that day unheard of in the Chriſtian world; in which name *Peter Ramus* (though a man cenſured for affecting innovations in Logicke and Philoſophie) is (if we may credit his old friend *Carpentarius*) ſaid to diſlike it, and to frump it by the name of *Talmud Subaudicum*.

Troubles of the Engliſh Church at *Frankfort. in marg.*

The zeale of *A. G.*

I cannot be ignorant of the common plea of the pretenders, that ſo farre is this forme from novelty, as that it was the moſt ancient, and firſt modell of Church-government under the Apoſtles. Thus they ſay, and they alone ſay it; All they have to ſay, more, in colour of reaſon, for it, is, That the twelve Apoſtles themſelves were all equall: What then? If their pretended forme were bred from thence; where hath it lien hid all this while till now? That, they can tell you too: Vnder the tyranny and uſurpation of Antichriſt. Deare Chriſtians, I hope, you now believe it; that the very Apoſtles themſelves, who lived to ſee and act the eſtabliſhment of Episcopacie, would betray the Church, at their parting, to that man of ſin: That all the holy Fathers and Martyrs of the Primitive Church, were either, through ignorance, or will, guilty of this ſacrilegious treachery; that all the eyes of the whole world were blind, till this City (which was once indeed dedicated to the Sun, and beares it ſtill for her emblem) inlightened them; and if ye can believe theſe ſtrange ſuggeſters, wonder ye at them, whiles I doe no leſſe wonder at you.

But withall give me leave to put you in mind, that

that this is a ſtale plea for more vnholy opinions than one. The Anabaptiſts, when they are urged with the Churches ancient practice of baptizing of infants, ſtraight pretend, that this ill guiſe was brought in by Popery, and is a parcell of the myſtery of iniquity; the New-Arrians of our times, helliſh hereticks, when they are preſſed with the diſtinction of three perſons, in the Deity, and one infinite Eſſence, ſtraight cry out of Antichriſt, and clamour, that this doctrine was hatched under that ſecret miſtery of iniquity; the Father of the Familiſts, *H. N:* a worſe divell, if poſſible, than they, in his *Evangelium Regni*, ſings the very ſame note, for his damnable plot of doctrine, and government; ſadly complaining of Antichriſt, and that the light of life hath lien hid under the mask of Popery, until this day of love; and now he coms to erect his *Seniores ſanctæ intelligentiæ*, Elders of the holy underſtanding, and his other rabble.

Prolæus. *Feſciculo, &c.*

Ibid.

Evang. Regni.

Beware therefore, I adviſe you, how you take up this challenge, but upon better grounds; diſgrace not Gods Truth with the odious name of Antichriſtianiſme; honour not Antichriſt with the claime and title of an holy Truth; Confeſſe the device new, and make your beſt of it;

it; But if any man will pretend this government hath beene in the world before, though no footsteps remaine of it in any history or record, he may as well tell me, there hath beene of old a passage from the Teneriffe to the Moone, though never any but a *Gonzaga* discovered it.

§. 8.

A Recapitulation of the severall heads; and a vehement exhortation to all Readers; and first to our Northerne brethren.

NOw then I beseech, and adjure you, my deare brethren, by that love you professe to beare to the Truth of God, by that tender respect you beare to the peace of his Sion, by your zeale to the Gospell of Christ, by your maine care of your happy account, one day, before the Tribunall of the most righteous Iudge of the quick and dead; lay every of these things seriously together, and lay all to heart: And if you finde that the government of Episcopacie established in the Church, is the

the very ſame, which upon the foundation of Chriſts Inſtitution, was erected by his inſpired Apoſtles, and ever ſince continued unto this day, without interruption, without alteration; If you finde that not in this part of the Weſtern Church alone, into which the Church of *Rome* had diffuſed her errours, but in all the Chriſtian world, farre and wide, in Churches of as large extent as the Roman ever was, and never in any ſubmiſſion to her, no other forme of government was ever dreamed of from the beginning; If you finde that all the Saints of God, ever ſince, the holy Martyrs, and Confeſſors, the Fathers, and Doctors, both of the Primitive and enſuing Church, have not onely admitted, but honoured, and magnified this onely government, as Apoſtolicall; If all Synods and Councels that have been in the Church of God, ſince the Apoſtles time, have received and acknowledged none but this alone; If you finde that no one man from the dayes of the Apoſtles till this age ever opened his mouth againſt it, ſave onely one, who was for this cauſe amongſt others, branded and diſcarded for an heretick; If you finde that the ancient Epiſcopacie, even from *Mark*, Biſhop of *Alexandria*,

dria, Timothy, Bishop of *Ephesus*, and *Titus of Crete*, were altogether in substance the same with ours, in the same altitude of fixed superiority, in the same latitude of spirituall jurisdiction; if you finde the Laicke Presbytery, an utter stranger to the Scriptures of God; a thing altogether unheard of in the ancient times, yea, in all the following ages of the Church; If you finde that Invention full of indeterminable uncertainties; If you finde the practice of it necessarily obnoxious to unavoydable imperfections, and to grosse absurdities, and impossibilities; Lastly, if you finde the device so new, that the first authours and abettors of it are easily traced to their very forme, as those that lived in the dayes of thousands yet living; If you finde all these, (as you cannot choose but finde them) and many weighty considerations moe, being so clearly laid before you, I beseech you suffer not your selves to be led by the nose, with an vnjust prejudice, or an over-weening opinion of some persons, whom you thinke you have cause to honour; but without all respects to flesh and blood, weigh the cause it self impartially in the ballance of Gods Sanctuary,

ary, and judge of it accordingly. Vpon my ſoul, except the holy Scripture, Apoſtolicall acts, the practice of the ancient Church of God, the judgement of all ſacred Synods, of all the holy Fathers, and Doctors of the Church, all grounds of faith, reaſon, policie, may faile us; we are ſafe, and our cauſe victorious.

Why then, O why will you ſuffer your ſelves to be thus impetuouſly carried away, with the falſe ſuggeſtions of ſome miſ-zealous teachers, who have (as I charitably judge of ſome of them, whatſoever grounds the reſt might have) over run the truth in a deteſtation of error: and have utterly loſt peace in an inconſiderate chace of a fained perfection; For you, my Northerne brethren (for ſuch you ſhall be, when you have done your worſt) if there were any foul perſonal faults found in any of our Church-governours, (as there never wanted aſperſions, where an extermination is intended) alas, why ſhould not your wiſdome & charity have taught you to diſtinguiſh betwixt the calling, & the crime? were the perſon vicious, yet the function is holy: why ſhould God & his cauſe be ſtricken, becauſe man hath offended, & yet to this day no offence proved? Your Church hath been anciently famous

for an holy and memorable Prelacie, and though it did more lately fall upon the diviſion of Dioœceſes; ſo as every Biſhop did in every place (as opportunity offered) execute Epiſcopall offices (which kinde of Adminiſtration continued in your Church till the times of *Malcolme* the third) yet this government over the whole Clergie, was no leſſe acknowledged than their ſanctimony; after the ſetling of thoſe your Epiſcopall Sees, it is worth your note, and our wonder, which your *Hector Boetius* writes; *Sacer Pontificatus Sancti Andreæ tanta reverentia, &c.* The Biſhoprick of St. *Andrewes*, was with ſo great reverence, and innocence of life, from the firſt inſtitution of it, in a long line of Epiſcopall ſucceſſion continued to the very time, wherein we wrote this; That ſix and thirty, and more, of the Biſhops of that See were accounted for Saints: Good Lord! How are either the times altered, or we? There may be differences of carriage; and thoſe that are Oxthodoxe in judgement, may be faulty in demeanour; But I grieve and feare to ſpeak it; There is now ſo little danger of a Calender, that no holineſſe of life could excuſe the beſt Biſhop from being ejected, like an evill ſpirit, out of the boſome of that Church. *Deus omen, &c.*

D. Heſir. Spelman ex Hectore Boetio. *Anno* 840.

In

In the name of God, what is it, what can it be that is thus ſtood upon? Is it the very name of Epiſcopacie, which (like that of *Tarquin* in *Rome*) is condemned to a perpetuall diſuſe? What hath the innocent word offended? Your own Church, after the Reformation, could well be contented to admit of Superintendents; and what difference is here (as *Zanchius* well) but that good Greek is turn'd into ill Latin; Their power, by your owne allowance and enacting, is the ſame with your Biſhops; Their Dioeceſes accordingly divided; their reſidence fixed: *viz.* The Superintendent of *Orkney*; his Dioeceſſe ſhall be the Iſles of *Orkney*, *Catneſſe*, and *Strathneaver*; his Reſidence in the town of *Kirkwall*. The Superintendent of *Roſſe*; his Dioeceſſe ſhall comprehend *Roſſe*, *Sutherland*, *Murray*, and the North Iſles, called the *Skye*, and *Lewes*, with their adjacents; his reſidence ſhall be the Canonry of *Roſſe*. The Superintendent of *Argile*, his Dioeceſſe ſhall be *Argile*, *Kintire*, *Lorne*, the South Iſles, *Argile*, and *Boot*, with their adjacents; his reſidence is at *Argile*. The like of the Superintendent of *Aberdene*; the Superintendent of *Breckin*; the Superintendent of *Fiffe*; the Superintendent of *Edinburgh*; the Superintendent of *Iedburgh*; the

ἐπίσκοποι, *Superintendents*

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Superintendent of *Glaſgow*; the Superintendent of *Dumfreys*; all of them bounded with their ſeverall juriſdictions; which who deſires to know particularly, may have recourſe to the learned Diſcourſe of *D Lindſey*, then Biſhop of *Brechen*, concerning the proceedings of the Synod of *Perth*; Where he ſhall alſo finde the particularities of the function and power of theſe Superintendents: Amongſt the reſt, theſe; That they have power to plant and erect Churches, to ſet, order, and appoint Miniſters in their Countreys; That, after they have remained in their chiefe townes, three or foure moneths, they ſhall enter into their Viſitation; in which they ſhall not onely preach, but examine the life, diligence, and behaviour of the Miniſters: as alſo they ſhall trie the eſtate of their Churches, and manners of the people; They muſt conſider how the poore are provided, and the youth inſtructed, they muſt admoniſh where admonitions need, and redreſſe ſuch things, as they are able to appeaſe; They muſt note ſuch crimes as are hainous, that by the cenſures of the Church the ſame may be corrected. And now, what main difference, I beſeech you, can you finde, betwixt the office

of

of these Superintendents, and the present Bishops? How comes it then about, that the wind is thus changed? That those Church-governours, which your owne reformers with full consent allowed, and set downe an Order for their Election in your Constitutions before the Book of Psalms in Meeter; should now be cashiered? There, and then, *M. Knox* himselfe, whose name you professe to honour, by the publike authority of the Church, conceives publike prayer for *M. Iohn Spotteswood* then admitted Superintendent of *Lothian*, in these words; O Lord, send upon this our Brother (unto whom we doe in thy name commit the chiefe charge of the Churches of the division of *Lothian*) such a portion of thy holy Spirit, as that, &c. And, in the name of the Church, blesseth his new Superintendent, thus; God that hath called thee to the office of a watchman over his people, multiply the gifts of his grace in thee, &c. Now I beseech you, how is this Superintendency lost? That which was then both lawfull, and usefull, and confessed for no other then a calling from God, is it now become sinfull and odious? Are we become so much wiser, and more zealous than

our first reformers, as there is distance betwixt a Superintendent, and no Bishop? But what? is it the stroake the Bishops have in government, and their seat in Parliament, which is so great an eye-sore? Let me put you in mind, that your greatest patrons of your desired Discipline have strongly motioned an Ecclesiasticall Commission for the over-looking and over-ruling your Consistories; and even when they would have Bishops excluded both out of those Comitiall Sessions, and out of the Church, yet have moved (such was *Beza's* device long since for *Scotland*) That in the place of Bishops there might be present in the Parliament-house, some wise and grave Ministers of speciall gifts and learning, sorted out of all the land, to yeeld their Counsell according to Gods heavenly Law, even as the Civill Iudges are ready to give their advice according to the temporall Law; and for matters of greater difficulty. What a world is this? Grave and wise Ministers, and yet no Bishops? Doth our Episcopacie either abolish our Ministery, or detract ought from wisdome and gravity? Away with this absurd partiality. But these must be to advise, not to vote; in any case beware of that, where then is the third estate?

Moved also to the Lords of the Counsell in Q. Eliz. time by the humble Mot.

Beza's

Beza's Counsell, we see, is yet alive, but it comes not home to the purpose; Welfare that bold Supplicator to Q. *Elizabeth*, which moved, that foure and twenty Doctors of Divinity, to be called by such names as it should please her Highnesse, might be admitted into the Parliament House, and have their voices there, instead of the Bishops. O impotent envie of poore humorists; Doctors, but no Bishops,; Any men, any names, but theirs; the old word is, *Love creepes where it cannot goe*; How much are we beholden to these kinde friends, who are so desirous to ease us of these unproper secularities? Even ours at home can nibble at these (as they think) ill-placed honours, and services; yours goe (alas) too roundly to worke; striking at the root of their Episcopacie, not pruning off some superfluous twigs of priviledge, & rather than not strike home, not caring whom they hit in the way; would God I might not say, even the Lords Anointed, whom they verbally professe to honour; at whose sacred Crowne and Scepter, if any of the sons of Belial amongst you do secretly aime, whiles they stalke under the pretence of opposition to Episcopacie, the God of heaven find them out, and powre upon them

them deserved confusion But for you, alas, Brethren, what hopes can I conceive, that these pre-judged papers can have any accesse to your eyes, much lesse to your hearts; my very Title is barre too much: But if any of you will have so much patience, as to admit these lines to your perusall, I shall beseech him for Gods sake, and for his own, to be so farre indifferent also, as not upon groundlesse suggestion, to abandon Gods Truth and Ordinance; and out of meere opinion of the worth of some late Authour, to adore an Idoll made of the earings of the people, and fashioned out with the graving toole of a supposed skilfull *Aaron:* Shortly, after these poore well-meant (howsoever, I doubt, ineffectuall) endeavours, my prayers shall not be wanting for your comfortable peace, loyall obedience, perfect happinesse. Oh that the God of heaven would open your eyes, that you may see the truth; and compare what you have done, with what you should doe, how soone would you finde cause to retract your own decrees, and to re-establish that true Ordinance of the living God, which you have beene mis-induced to abandon.

§. 9.

§. 9.

An exhortary conclusion to our brethren at home.

AND for you, my dearely beloved Brethren, at home; For Christs sake, for the Churches sake, for your soules sake, be exhorted to hold fast to this holy Institution of your blessed Saviour, and his unerring Apostles; and blesse God for Episcopacie. Doe but cast your eyes a little back, and see what noble instruments of Gods glory, he hath beene pleased to raise up in this very Church of ours, out of this sacred vocation: What famous servants of God, what strong Champions of Truth, and renowned Antagonists of *Rome*, and her superstitions; what admirable Preachers; what incomparable Writers; yea, what constant and undaunted Martyrs, and Confessours; men that gave their blood for the Gospell, and imbraced their fagots, flaming; which many gregarie Professours held enough to carry cold and painlesse: To the wonder and gratulation of all

forraigne Churches, and to the unparallelable glory of this Church, and Nation. I could fill this page with ſuch a Catalogue of them, who are now in their heaven, that come for the preſent to my thoughts; (beſides thoſe Worthies yet living, both here, and in *Ireland*, who would be unwilling from my pen to bluſh at their owne juſt praiſes) as might juſtly ſhame and ſilence any gaine-ſayer. After that a malicious Libeller hath ſpit out all his poyſon againſt Epiſcopacie, and raked together, out of all hiſtories, all the inſolencies, and ill offices, which have, in former ages, been done by profeſſedly Popiſh Prelates (which do almoſt as much concerne us, as all the Treaſons and Murders of formerly male-contented perſons can concerne him) faine would I have him ſhew me, what Chriſtian Church under heaven, hath, in ſo ſhort a time, yeelded ſo many glorious Lights of the Goſpell, ſo many able and prevalent adverſaries of Schiſme and Antichriſtianiſme; ſo many eminent Authours of learned workes, which ſhall out-bid time it ſelfe; let envie grinde her teeth, and eat her heart, the memory of theſe worthy Prelates ſhall be ever ſweet and bleſſed. Neither doubt I but that it will

pleaſe

pleaſe God, out of the ſame rod of *Aaron* ſtill to raiſe ſuch bloſſomes, and fruit, as ſhall win him glory to all eternity: Go you on to honour theſe your reverend Paſtors; to hate all factious withdrawings from that government, which comes the neareſt of any Church upon earth to the Apoſtolicall. And (that I may draw to Concluſion) for the farther Confirmation of your good Opinion of the Biſhops of your *Great Britaine*, heare what *Iacobus Lectius*, the learned Civilian of *Geneva* in his Theologicall Preſcriptions, dedicated to the Conſuls, and Senate of *Geneva*, ſaith of them, *De Epiſcoporum autem veſtrorum vocatione, &c.* As for the calling of your Biſhops (ſaith he) ſpeaking to his Popiſh adverſaries) others have accurately written thereof, and we ſhortly ſay, that they have a ſhow of an Ordinary Miniſtery, but not the thing it ſelfe, and that thoſe onely are to be held for true and legitimate, which *Paul* deſcribes to us in his Epiſtles to *Timothy* and *Titus*, *Cujuſmodi olim in magno illo Britanniarum regno extitiſſe, atq; etiamnum ſupereſſe, ſubindeque eligi Epiſcopos non diffitemur*; Such kind of Biſhops as we doe not deny, but yeeld, to have been of old, and to be ſtill at this day, ſucceſſively elected in the great

Iacob. Lectius. *Præſcriptionum Theologicarum l. 2. Nota. 2.*

Adverſus codicem Fabrianum.

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Kingdome of *Britaine*: Thus he: when *Geneva* it ſelfe pleades for us, why ſhould we be our owne adverſaries? Let me therefore confidently ſhut up all, with that reſolute word of that bleſſed Martyr, and Saint, *Ignatius*: Πάντα εἰς τιμὴν Θεοῦ γινέσθω· τῷ ἐπισκόπῳ προσέχετε ἵνα καὶ ὁ Θεὸς ὑμῖν· Ἀντίψυχον ἐγὼ τῶν ἑαυτοὺς ὑποτασσομένων ἐπισκόπῳ, πρεσβυτερίῳ, διακόνοις, μετ' αὐτῶν μοὶ τὸ μέρος γένοιτο ἐχειν παρὰ Θεῷ. Let all things be done to the honour of God; Give reſpect to your Biſhop, as you would God ſhould reſpect you. My ſoule for theirs which obey their Biſhop, Preſbyters, Deacons; God grant that my portion may be the ſame with theirs. And let my ſoule have the ſame ſhare with that bleſſed Martyr that ſaid ſo.

Amen.

FINIS.